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Current Canadian Forces Education and Training for Moral and Ethical Decision Making in Operations

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Abstract

The Canadian Forces' (CF) role on the international stage has substantially changed over the past decade. For most of the latter part of the twentieth century, the CF primarily participated in peacekeeping missions (e.g., the former Yugoslavia, Rwanda, etc.). Though these operations were typically restricted to non-coercive, diplomatic efforts to uphold a volatile peace agreement between two domestic warring factions, many CF members confronted tough moral and ethical dilemmas while in operations (Thomson, Adams, & Sartori, 2006). With its most recent deployment to southern Afghanistan (Kandahar province), there is also a high probability that CF members will face moral and ethical dilemmas. The CF is involved in counterinsurgent operations on a regular basis, and unlike conventional state-to-state wars, these wars are fought among the people that both insurgent and counterinsurgent forces are trying to win over. Insurgents wage political war through military means, making it extremely difficult for opposing forces to win the hearts and minds of the people they are meant to protect. They also employ strategies and tactics that violate widely held international conventions for waging war. It is important, therefore, to gain a better understanding of the CF's perspective on moral and ethical decision making in order to enhance operational effectiveness in such situations. As part of a long term research program by Defence Research and Development Canada (DRDC) Toronto investigating moral and ethical decision making, the following report summarizes the current CF efforts for educating and training its members of all ranks to make moral and ethical decisions in complex operational environments. We examined CF institutional programmes and courses as well as met with 5 CF subject matter experts (SMEs) to gain greater insight into those efforts meant to promote CF members' capacity for making moral and ethical decision in an operational context. Recommendations for future work conclude the report.



Résumé

[French translation not available]

Executive Summary

Current Canadian Forces Education and Training for Moral and Ethical Decision Making in Operations

Michael H. Thomson, Courtney D.T. Hall, and Barbara D. Adams; Humansystems Incorporated; DRDC Toronto No. CR2010-XXX; Defence R&D Canada – Toronto.

The Canadian Forces' (CF) role on the international stage has substantially changed over the past decade. For most of the latter part of the twentieth century, the CF primarily participated in peacekeeping missions (e.g., the former Yugoslavia, Rwanda, etc.). Though these operations were typically restricted to non-coercive, diplomatic efforts to uphold a volatile peace agreement between two domestic warring factions, many CF members confronted tough moral and ethical dilemmas while in operations (Thomson, Adams, & Sartori, 2006). With its most recent deployment to southern Afghanistan (Kandahar province), there is also a high probability that CF members will face moral and ethical dilemmas. The CF is involved in counterinsurgent operations on a regular basis, and unlike conventional state-to-state wars, these wars are fought among the people that both insurgent and counterinsurgent forces are trying to win over. Insurgents wage political war through military means, making it extremely difficult for opposing forces to win the hearts and minds of the people they are meant to protect. They also employ strategies and tactics that violate widely held international conventions for waging war.

As documented in *Land Operations 2021: Adaptive Dispersed Operations: The Force Employment Concept for Canada's Army of Tomorrow* (2007), today's conflicts are more concerned with the informational and moral aspects of conflict. To counter this, military operations in asymmetric conflicts concentrate less on "combat power and strategic terrain", and more on "the human dimension as the key force multiplier in the fight for values and ideas" (Walker, 2009). An obvious human dimension to consider in this context is military ethics in complex operations. It is important, therefore, to gain a better understanding of the CF's perspective on moral and ethical decision making in order to enhance operational effectiveness in such situations.

As part of a long-term research program by Defence Research and Development Canada (DRDC) Toronto investigating moral and ethical decision making, the following report summarizes the current CF efforts for educating and training its members of all ranks to make moral and ethical decisions in complex operational environments. We examined CF institutional programmes and courses as well as met with 5 CF subject matter experts (SMEs) to gain greater insight into those efforts meant to promote CF members' capacity for making moral and ethical decision in an operational context.

Program and course documentation came from a number of CF education and training institutions. Some of these fell within the charge of the Canadian Defence Academy (CDA) and included the Royal Military College of Canada (RMC), Royal Military College Saint-Jean (RMCSJ), Canadian Forces College (CFC), Canadian Forces Military Law Centre (CFMLC), Canadian Forces Chaplain School and Centre (CFCSC), Canadian Forces Leadership and Recruit School (CFLRS), and the Canadian Forces Leadership Institute (CFLI). Others fell under Land Force Doctrine and Training System (LFDTS) and included Directorate of Army Training (DAT), the Peace Support Training Centre (PSTC), and the Army Lessons Learned Centre (ALLC). The Pearson Peacekeeping Centre (PPC) training and courses were also reviewed, and those relating to morals and ethics are



summarized in this report. With the assistance of subject matter experts (SMEs), a number of courses and programmes were identified as having direct education and training associated with moral and ethical decision making. For example, the *Leadership and Ethics* course (RMC), *Joint Command and Staff Programme* (CFC), *National Security Programme* (NSP), and *Unit Ethics Coordinator Training Course* (DAT), were considered core in this education and training.

Sommaire

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List of Acronyms

Acronym	Definition
2 EW Sqn	2 Electronic Warfare Squadron
ADM(Fin CS)	Assistant Deputy Minister (Finance and Corporate Services)
ADM(HR-Civ)	Assistant Deputy Minister (Civilian Human Resources)
ADM(IE)	Assistant Deputy Minister (Infrastructure and Environment Issues)
ADM(IM)	Assistant Deputy Minister (Information Management)
ADM(Mat)	Assistant Deputy Minister (Material Group)
ADM(PA)	Assistant Deputy Minister (Public Affairs)
ADM(Pol)	Assistant Deputy Minister (Policy Group)
ADM(S&T)	Assistant Deputy Minister (Science & Technology)
ADOK	Army Digitization Office Kingston
AEC	Area Ethics Coordinators
AEP	Army Ethics Programme
ALLC	Army Lessons Learned Centre
ALQ	Advanced Leadership Qualification
AMSP	Advanced Military Studies Programme
ARP	Applied Research Program
BMOQ	Basic Military Officer Qualification
BMQ	Basic Military Qualification
BOTP	Basic Officer Training
C2	Command and Control
CANADACOM	Canada Command
CANOSCOM	Canadian Operational Support Command
CANSOFCOM	Canadian Special Operations Force Command
CAS	Chief of Air Staff
CCP	Command Chiefs Programme
CDA	Canadian Defence Academy
CDS	Chief of Defence Staff
CEFCOM	Canadian Expeditionary Force Command
CF	Canadian Forces
CFB	Canadian Forces Base

Acronym	Definition
CFC	Canadian Forces College
CFChSC	Canadian Forces Chaplain School and Centre
CFCWO	Canadian Forces Chief Warrant Officer
CFITES	Canadian Forces Individual Training and Education System
CFLA	Canadian Forces Legal Advisor
CFLI	Canadian Forces Leadership Institute
CFLRS	Canadian Forces Leadership and Recruitment School
CFLS	Canadian Forces Language School
CFMLC	Canadian Forces Military Law Centre
CFPM	Canadian Forces Provost Marshal
CFSTG	CF Support Training Group
Chap Gen	Chaplain General
CIMIC	Civil Military Cooperation Operator
CLFCSC	Canadian Land Force Command and Staff College
CLS	Chief of Land Staff
CMJ	Canadian Military Journal
CMP	Chief Military Personnel
CMS	Chief of the Marine Staff
CMTC	Canadian Manoeuvre Training Centre
CO	Commanding Officer
Compt	Comptroller
COS	Chief of Staff
CRS	Chief Review Services
CSSP	Canadian Security Studies Programme
CTC	Combat Training Centre
DAD	Directorate of Army Doctrine
DAO	Defence Administrative Orders and Directives
DAOD	Defence Administrative Orders and Directives
DAT	Doctrine of Army Training
DAT	Directorate of Army Training
DCIMIC	Director of Civil Military Cooperation
DEP	Defence Ethics Programme
DLI	Directorate of Learning and Innovations

Acronym	Definition
DLSE	Director Land Synthetic Environment
DND	Department of National Defence
DP	Developmental Periods
DPSYOPS	Director of Psychological Operations
DRDC	Defence Research and Development Canada
DTE	Directorate of Training and Education
EAB	Ethics Advisory Board
EC	Ethics Coordinator
EDP	Executive Development Programme
HET	Hazardous Environmental Training
HQ	Headquarters
IAP	Initial Assessment Period
IEDs	Improvised Explosive Devices
ILQ	Intermediate Leadership Qualification
INFO OPS	Information Operations
IPT	Individual Pre-Deployment Training
JAG	Judge Advocate General
JCSP	Joint Command and Staff Programme
JIMP	Joint, Interagency, Multinational, Public
JSOP	Joint Staff Operations Programme
LFAA	Land Force Atlantic Area
LFC	Land Force Command
LFCA	Land Force Central Area
LFDTS	Land Forces Doctrine and Training System
LFQA	Land Force Quebec Area
LFWA	Land Force Western Area
LOAC	Law of Armed Conflict
LPCP	Land Personnel Concepts and Policy
NATO	North Atlantic Treaty Organization
NCM	Non-Commissioned Members
NCMPD	Non-Commissioned Member Professional Development
NGOs	Non-Governmental Organizations
NSP	National Security Programme

Acronym	Definition
NSSP	National Security Studies Programme
OGAs	Other Governmental Agencies
OGDs	Other Government Departments
OPD	Officer Professional Development
OPME	Officer Professional Military Education
OSS	Occupation Specialty Specification
PLQ	Primary Leadership Qualification
PPC	Pearson Peacekeeping Centre
PSO	Peace Support Operations
PSO Mil Obs	Peace Support Operations Military Observer
PSTC	Peace Support Training Centre
PSYOPS	Psychological Operations
PTSD	Post Traumatic Stress Disorder
RMC	Royal Military College
RMCSJ	Royal Military College Saint-Jean
ROEs	Rules of Engagement
SA	Scientific Authority
SAP	Senior Appointment Programme
SGBV	Sexual and Gender-Based Violence
SJS	Strategic Joint Staff
SME	Subject Matter Expert
TTPs	Tactics, Techniques and Procedures
UEC	Unit Ethics Coordinator
UEP	Unit Ethics Plan
VCDS	Vice Chief of Defence Staff

1. Introduction

The Canadian Forces' (CF) role in international operations has changed dramatically over the past 10 years. The CF's participation has moved from primarily peace support and stability operations to combat operations. To complicate matters, today's conflicts can be described as asymmetric warfare, where one side is dramatically less powerful in terms of military strength and capability and, as such, resort to strategies and tactics that are meant to exploit the weaknesses in the more powerful rival. With relatively few resources in comparison to conventional forces, insurgents use small arms, homemade bombs, and most recently improvised explosive devices (IEDs) as their primary means of offensive action. IEDs, which are essentially homemade bombs, are designed to destroy, inhibit, distract, or delay personnel or vehicles. The improvised nature of these devices makes them especially suited for asymmetric warfare because insurgents lack the military strength to fight a successful conventional campaign.

As former Chief of Defence Staff Rick Hillier explained, insurgents can be very effective in generating the perception of threat and destabilization because they often have the initiative, they move in and out of the population well, and they choose the targets and the fights (Stein & Lange, 2007). More significantly, they often work effectively to alienate opposing forces (e.g., North Atlantic Treaty Organization (NATO)) from the local population, because these forces must give more emphasis to force protection and general security rather than to winning the hearts and minds of the local population. Although close interaction with the locals during reconstruction efforts bolsters the legitimacy of intervention, uncertainty around suicide bombers and IEDs necessitates military action that often makes a population distrustful of the government and its representatives (Stein & Lange, 2007). Shooting at people who approach check points and convoys too quickly or too closely, patrolling at a distance in armoured vehicles, and operating out of large impenetrable fortifications have adverse strategic consequences that may tarnish the reputation of the CF and its mission.

Insurgent strategies in asymmetric warfare, however, are not only militarized. Indeed, they operate on the moral ground as well. For example, knowing that coalition forces operate with strict rules of engagement (ROEs) and have a clear definition regarding what constitutes an enemy combatant, insurgents blend into the local population often making it difficult to distinguish them from non-combatants. Concealment in the local population offers an effective camouflage as coalition forces need to be certain that it is a combatant before they can engage with lethal force. Of course, such requisite certainty may weaken force protection as soldiers lose the advantage of striking first. Moreover, terrorists have very little concern for civilian life and as a result will directly target non-combatants in the battlespace (e.g., suicide bombings). These acts violate a number of well established internationally agreed upon tenets regarding just conduct in war and the lawful execution of force, to which the CF adheres.

As Lieutenant-General Andrew Leslie states in *Duty with Discernment: Chief of Land Staff (CLS) guidance on ethic in operations* (Walker, 2009), "the veneer of civilization can be very thin and the humanitarian need to protect the weak and the innocent from a ruthless and implacable foe confirms to us that being a force for good in the world is a uniquely human enterprise". His emphasis on "a force of good" and "human enterprise" reflects the CF's commitment to a high standard of military professionalism and adherence to the conventions for waging war (e.g., Hague Conventions of 1899 and 1907; Laws of Armed Conflict; Just War theory) as well as to the broader effort to promote freedom, justice and peace in the world (e.g., United Nations Declaration of

Human Rights). Insurgents today exploit this commitment while simultaneously trying to erode the moral foundations of professional forces like the CF. They attack the moral domain as often as the physical domain. As documented in *Land Operations 2021: Adaptive Dispersed Operations: The Force Employment Concept for Canada's Army of Tomorrow* (2007), today's conflicts are more concerned with the informational and moral aspects of conflict. To counter this, military operations in asymmetric conflicts concentrate less on "combat power and strategic terrain", and more on "the human dimension as the key force multiplier in the fight for values and ideas" (Walker, 2009). An obvious human dimension to consider for development and training in the CF, therefore, is ethics.

More than ever before, equipping CF members at all ranks with the most effective means to make moral and ethical decisions in operations and to resolve moral and ethical dilemmas that may arise is a priority. In Afghanistan, for example, a country plagued by years of corruption and asymmetric violence and a mounted attack on Western values and ethics by Taliban insurgents, it is vital that the CF adopt what Lt Col Hope refers to as the "moral high ground" (recounted in *Fifteen Days: Stories of bravery, friendship, life and death from inside the new Canadian Army*, Blatchford, 2007). Indeed, acting immorally "undermines the mission by destroying public [both Afghans and Canadians] support" (Robinson, 2007, p. 25). According to *Land Operations 2021* (2007, p. 8), to ensure the efficacy of Canada's Army of Tomorrow in insurgent warfare and operations other than war, "it is *necessary* that the army inculcates its ethos and its values of duty, integrity, discipline and honour". The question is how can this ethos be best cultivated to maximize operational readiness and mission effectiveness at all levels of the armed forces (Army, Navy, Air Force), given the challenge posed by quick rotation and pre-deployment training times?

In light of this complex military operating environment, and the potential for encountering moral and ethical dilemmas, it is important to gain a better understanding of the CF's efforts for educating and training its members to make moral and ethical decisions in an operational context. As part of a long-term research program involving an initial Technical Investment Fund (TIF) project and an Applied Research Project (ARP), Defence Research and Development Canada (DRDC) Toronto has been investigating moral and ethical decision making in military settings. The current report supports these efforts in that it identifies those education and training efforts meant to prepare and assist CF personnel to meet challenging ethical situations in operations.

Our process began by examining the available (and accessible) course and program documentation from a number of CF education and training institutions that included ethics education and training. To determine which institutions would be included in our search, we met with the scientific authority (SA) and highlighted those we thought would most likely have some degree of education and training in this domain. At the same time, again with the scientific authority, we also generated a list of possible CF subject matter expert (SME) contacts for assistance throughout the project. These SMEs were selected because of their involvement with current CF education and training. Throughout the duration of the project, we met with 5 SMEs to discuss the current CF education and training efforts that directly address ethics and morality. In some cases, SMEs specifically focused our attention to particular courses and programmes, but in other cases we had to judge as best as possible from documentation accessed on the websites whether there appeared to be an ethical component to the education and training. SME discussions together with details from course syllabi are included in Chapter 2. In most cases, information was obtained by both the website and SMEs for the courses as well as the training. At the beginning of each section, we indicate where the sources of information were obtained. Following the descriptions of courses and programs, we provide recommendations for future efforts to educate and train CF personnel in the area of moral and ethical decision making.

2. Canadian Forces Education and Training for Moral and Ethical Decision Making

The following chapter identifies and details those CF education and training activities that include instruction for morals and ethics in a military context. As will be shown, some of this education pertains to theoretical moral instruction, whereas the training refers to morals and ethics in an applied operational setting. The institutions that we included fall under the Canadian Defence Academy (CDA), which reach all elements of the CF (i.e., army, navy, air force), Chief Review Services (CRS), Land Forces Doctrine and Training System (LFDTs), and the Pearson Peacekeeping Centre (PPC). Though LFDTs is army centric, some of the institutions do include participation from all of the environments (e.g., Peace Support Training Centre). Information obtained for this chapter came from the websites of the various institutions and in some cases information directly obtained from subject matter experts (SMEs). A cursory examination of courses, programmes, and training exercises shows some element of education and training for moral and ethical decision making in operational contexts. We begin by considering those programmes that fall under CDA.

2.1 Canadian Defence Academy (CDA)

The Canadian Defence Academy (CDA) is responsible for the professional development of CF members. Positioned within Military Personnel Command, CDA promotes the intellectual and professional learning of members through the implementation of coherent and integrated academic programs. This professional development is meant to ensure that CF members can apply military and technical doctrine and procedures with a high degree of expertise; to enhance their power of judgement; and to develop CF members' capabilities to adapt to and manage ever-changing operational environments. With a heightened level of expertise and knowledge CF members can be deployed early on in their careers and throughout on a number of varying missions (National Defence and the Canadian Forces, 2008a).

CDA Headquarters (CDA HQ) has seven functional groups. These are the Office of the Commander, Directorate of Training and Education (DTE), Directorate of Learning and Innovations (DLI), Chief of Staff (COS) cell, Canadian Forces Leadership Institute (CFLI), Canadian Military Journal (CMJ), Comptroller Cell (Compt), and the Canadian Forces Military Law Centre (CFMLC). CDA is organized into DTE, DLI, COS cell, and includes CFLI and CFMLC.

CDA HQ acts as managing authority of a number of educational institutions, including CDA Headquarters (CDA HQ), Royal Military College Canada (RMC), Canadian Forces College (CFC), Royal Military College Saint-Jean (RMCSJ), Canadian Forces Language School (CFLS), Canadian Forces Leadership and Recruitment School (CFLRS), and Canadian Forces Base (CFB) Borden/CF Support Training Group (CFSTG). This is graphically depicted in the chart below (Figure 1).

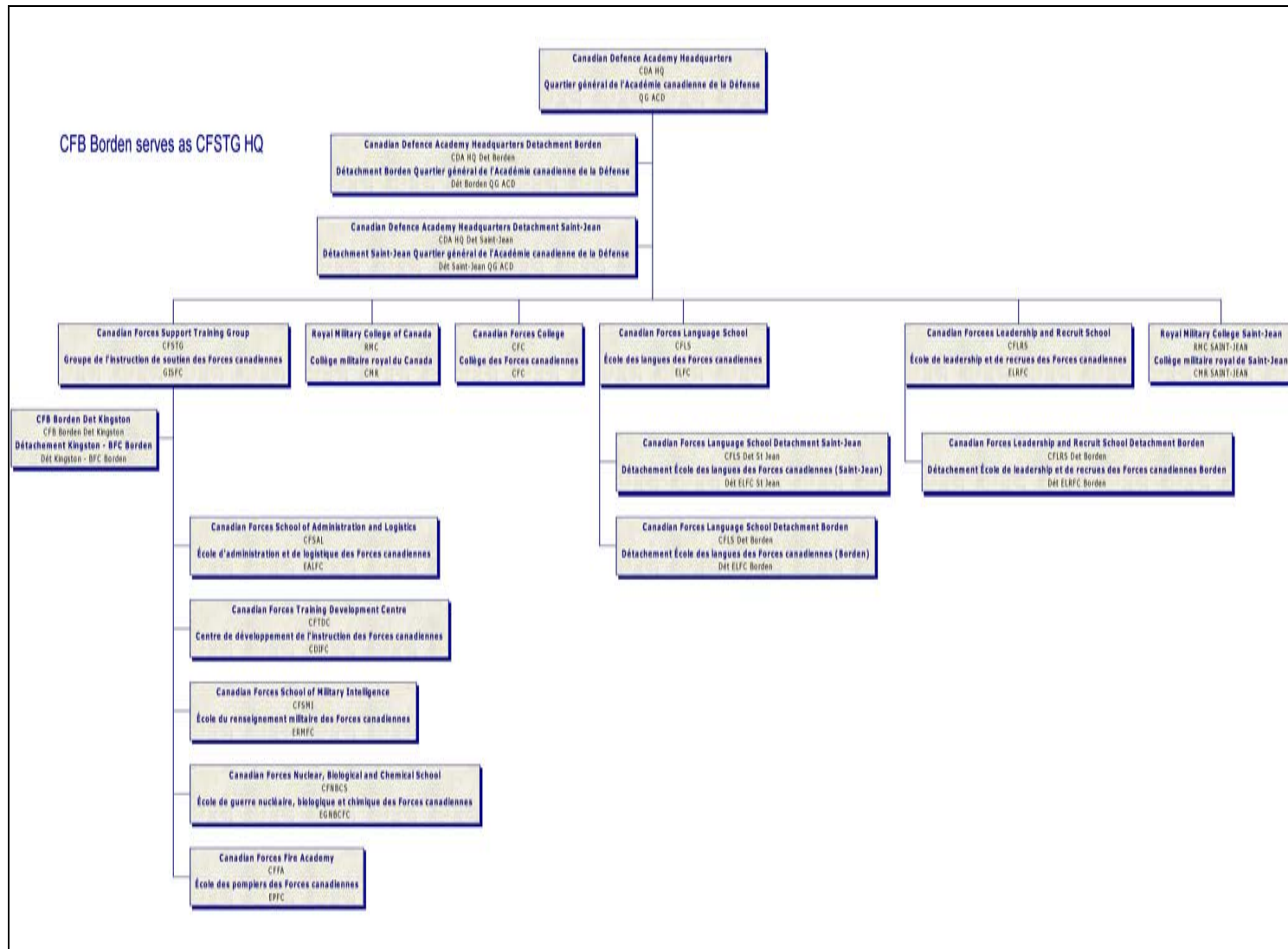


Figure 1: CDA organizational chart (National Defence and the Canadian Forces, 2008a)

DTE oversees the design, development and maintenance of the training and education programs at the above learning institutions (e.g., RMC, CFC). DTE is responsible for managing the Officer Professional Development (OPD) system, which is meant to prepare officers for a progressive career in the armed forces through education, training, employment experience, and self-development. As shown in Figure 2, the OPD is delivered across five distinct developmental periods (DP1 – DP5) or time frames in one’s career, each period corresponding to a particular rank.

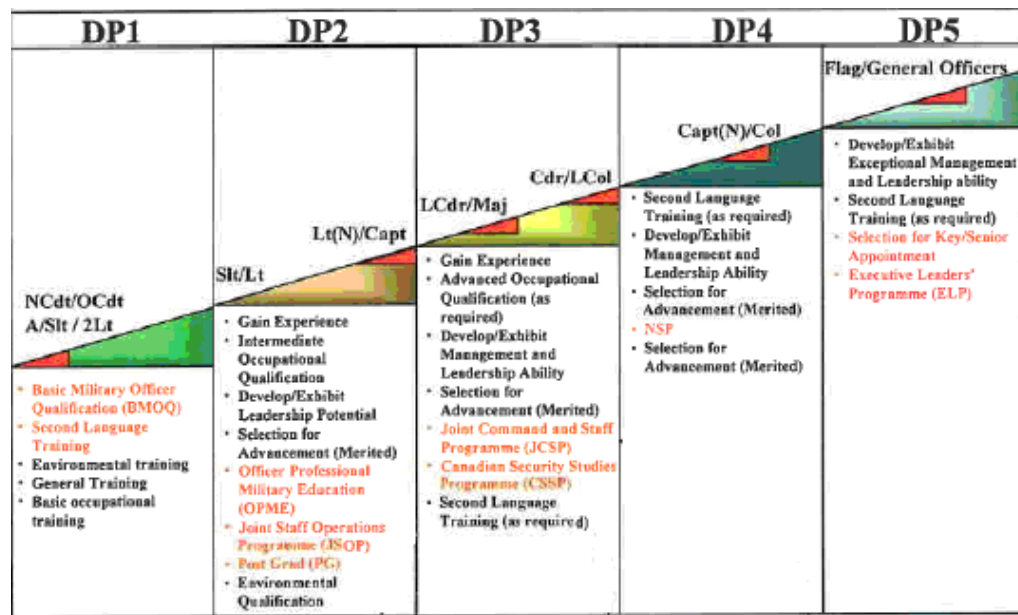


Figure 2: Officer Developmental Periods¹

During these development periods, CF members will receive some education and training with respect to moral and ethical decision making. Each DP is associated with a particular CF training and education institute. For example, Officer DP1 is concerned with Basic Officer Development and includes the Initial Assessment Period (IAP) and Basic Officer Training (BOTP). DP1 is conducted at CFLRS. In DP2, officers receive their Officer Professional Military Education (OPME) and Joint Staff Operations Programme (JSOP) which is offered at RMC. Senior officer development includes Joint Command and Staff Programme (JCSP) and the Canadian Security Studies Programme (CSSP). Senior officer development is preparing Majors/Lieutenant-Commanders and Lieutenant-Colonels/Commanders for joint, multinational appointments. These programs are offered at CFC. Similarly, non-commissioned members (NCM) move through five development periods (DP1 – DP5), as shown in Figure 3.

¹ This figure was provided to the research team by an SME.

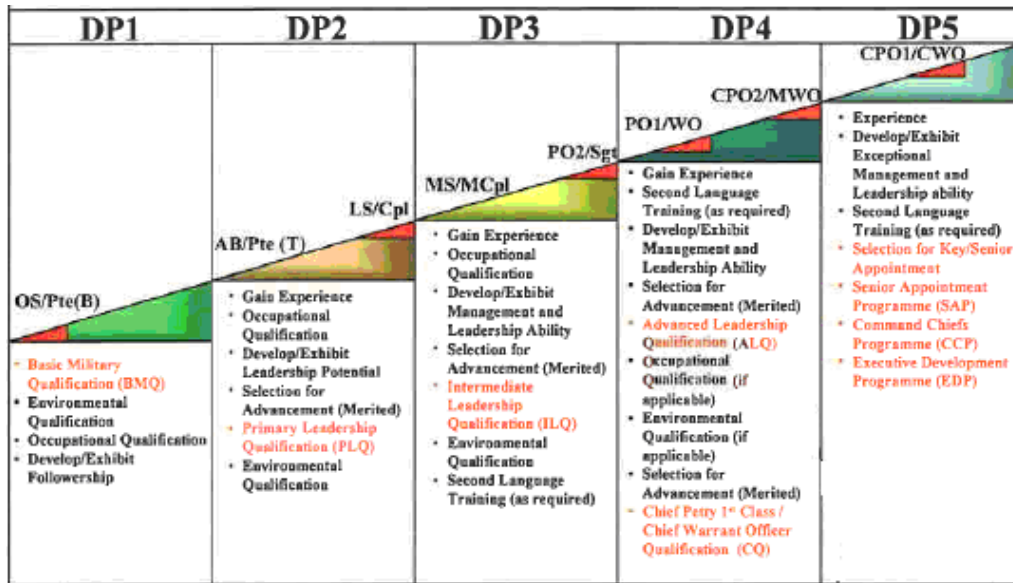


Figure 3: Non-Commissioned Developmental Periods²

Non-commissioned members have a number of particular qualifications to obtain throughout their career, including Basic Military Qualification (BMQ), Primary Leadership Qualification (PLQ), Intermediate Leadership Qualification (ILQ), Chief Qualification (CQ), and Advanced Leadership Qualification (ALQ). In DP5, there is a Senior Appointment Programme (SAP), Command Chiefs Programme (CCP), and Executive Development Programme (EDP).

A number of formal courses are offered to CF personnel throughout the duration of their military careers. These courses are a part of the CF professional development structure and are offered a number of different academic institutions managed by CDA. We selected (with input from the scientific authority) some of the CDA institutions to investigate in greater detail the programmes and courses offering specific instruction of morality and ethics in a military context. Those institutions that fall within CDA include RMC, CFC, RMCSJ, CFMLC, CFChSC, CFLRS, and CFLI.

2.1.1 Royal Military College of Canada (RMC)³

The Royal Military College of Canada (RMC) was established by the Canadian Government to provide comprehensive education for the military profession (National Defence, 2009a). Today, RMC offers a wide range of programmes in the Arts, Sciences, and Engineering at both the undergraduate and graduate levels.

With respect to military ethics, there are three upper year (4th year) undergraduate courses taught at RMC. These are *Military Professionalism and Ethics*, *Leadership and Ethics*, and *Psychology, Morals and Ethics*. At the graduate level, courses that cover an ethical component include *Professional Ethics and Defence Management* as well as *Leadership*. Another graduate course

² This figure was provided to the research team by an SME.

³ Information for this section was obtained from the RMC webpage (National Defence, 2009a) as well as input from SMEs.

taught at RMC that includes an ethical component is *Social and Ethical Issues in Business*. The following courses are described in more detail below.

Military Professionalism and Ethics (PSE401B)

The *Military Professionalism and Ethics* course is taught to every officer cadet in their final semester during the undergraduate programme. There are a number of specific topics covered in the *Military Professionalism and Ethics Course*, including moral philosophy, case studies (such as Rwanda, Vietnam, Somalia, etc.), military professionalism, professional military ethics, obligations of the military professional, Just War Theory, Law of Armed Conflict, moral development and empathy, ethical decision making and whistle blowing.

The course includes an introduction to the most classic moral theories (e.g., Aristotle, Kant, Mill), as well as instruction pertaining to military professionalism and ethical decision making in an operational context. Discussion topics for ethical decision making in a military context include relevant psychological constructs such as moral disengagement (Bandura, 2002). Officer cadets also learn about challenging case studies like the genocide in Rwanda. Throughout the course, students are encouraged to discuss personal ethical decisions they have faced and the process they used to resolve the issue in an effort to broaden their comprehension of moral and ethical decision making.

According to the course syllabus we received from an SME, there are five main objectives for the course.⁴ First, students are to understand and apply basic and intermediate ethical concepts integral to the military profession. For this, instruction emphasizes Canadian military values and principles (e.g., duty, loyalty, integrity, courage) and just war theory (including considerations for both *jus ad bellum*, just reasoning for going to war, and *jus in bello*, just conduct in war). Importantly, application of ethical concepts associated with the military profession also encourages approaches to resolving ethical dilemmas (i.e., situations that include simultaneous fulfilment of two competing obligations, when choosing *x* over *y* necessarily entails failure to do *y*). The second course objective, developing moral sensitivity, encourages officer cadets to use their imagination and try to understand other people's perspectives regarding moral issues. Themes include moral empathy. The third objective, developing the capacity to make moral judgments, specifically requires students to resolve moral dilemmas by appealing to a particular moral theory (i.e., deontology, utilitarian, virtue ethics, etc.). The *Military Professionalism and Ethics* course also wants to ensure that officer cadets internalize the CF ethos into their self-concepts through personal reflection. This then is the fourth objective of the course. The fifth objective of the course is to promote an overall ethical leadership climate throughout the CF. According to course handouts and SMEs, exposure to the courses in moral instruction offered at RMC throughout the officer cadets' education (such as *Military Professionalism and Ethics*) is meant to help promote this.

In general, the *Military Professionalism and Ethics* course is meant to broaden officer cadets' understanding of both military professionalism and ethics in a military context.

Leadership and Ethics (PSE402)

The *Leadership and Ethics* course is an amalgamation of the *Military Professionalism and Ethics* course and the *Organizational Behaviour and Leadership* course. This new refined course is a requirement of the OPME programme and, as such, officer cadets must complete it. This fourth year course is required of officers in their second developmental period (DP2). The course is taught

⁴ The course outline specifies that these goals are guided by Rest's four component model of morality (Rest, 1983; as cited in the course syllabus).



at RMC, through OPME (or online), over the course of 14 weeks. For the course, students are required to read 3 pieces of literature, including the course reader (which includes a number of selections from the broad ethical literature)⁵; Louis Paul Pojman (2006) *Ethics: Discovering right and wrong*; and a collection of military ethics essays in *War, morality, and the military profession* (edited by Malham M. Waken, 1986).

The syllabus for the *Leadership and Ethics* course, provided by the course instructor to the research team, outlines three modules: 1) Leadership, 2) Ethics, and 3) Professionalism. In the Ethics module, a number of topics are covered, as shown in Table 1.

⁵ The research team was unable to review the course reader and as such could not provide an example of the material.

Table 1: Module for Ethics (Syllabus, n.d., p. 5)

Lesson	Objective
Introduction to Morality and Ethics	<ul style="list-style-type: none"> • Describe the purpose of philosophy • Distinguish between normative and non-normative approaches to the study of ethics • Distinguish between general normative ethics and applied ethics • Describe and distinguish between morality, moral philosophy, ethics, and ethos • Explain why we should concern ourselves with morals and ethics • Explain why morals and ethics are important to military professionals • Describe the overlap between morality, law, religion, and etiquette • Describe Pojman's (2006) five features of moral principles • Describe Pojman's domains of ethical assessment • Describe the relationship of value to morality as expressed by Pojman and McKinney • Describe with examples instrumental and terminal values • Identify moral values and create corresponding moral principles from them • Identify moral precepts or principles and identify the underlying moral values • Describe McKinney's theory on the learning of values and its significance to the teaching and learning of military values • Describe underlying assumptions about the human condition when asking the question "what ought I do?" • Define a moral dilemma • Analyse a situation and determine if a moral dilemma exists
Ethical Theories I	<ul style="list-style-type: none"> • Understanding the theory of Ethical Relativism • Explain subjective ethical relativism • Explain conventional ethical relativism • Understand and explain moral objectivism • Discuss how natural law relates to the theory of moral objectivism
Ethical Theories II	<ul style="list-style-type: none"> • Describe the characteristics of Teleological, Deontological, and Virtue Based ethical frameworks • Describe the strengths and weakness of Teleological, Deontological, and Virtue Based ethical frameworks • Defend a position based on a given perspective • Apply different perspectives to ethical situations • Analyse ethical decisions from different perspectives
Moral Development	<ul style="list-style-type: none"> • Describe Piaget's (e.g., 1932) 3 levels of logical reasoning development and 3 levels of social development • Explain why and how Piaget's theory of logical reasoning and social development is related to moral development • Describe Kohlberg's (1977) 6 stages of moral development • Describe what an individual would consider right, the reason they would hold for doing right, and the social perspective they would hold at each stage of Kohlberg's 3 levels of moral development • Describe how Kohlberg and Hoffman (e.g., 2000) define a moral act • Describe the four stages of empathetic development that Hoffman discusses • Explain, according to Hoffman, how empathetic affects influence motivation • Describe Hoffman's concept of empathetic bias and how it can be reduced
Ethical Decision-Making	<ul style="list-style-type: none"> • Describe Trevino's (1986) model of ethical decision making by discussing the major components of the model and show how they interact to influence ethical behaviour • Explain what is meant by moral intensity and how it influences moral decision making • Use Trevino and Jones' (1991) models to assess moral decision making and behaviour

As shown in Table 1, students learn a great deal about moral theory and ethical issues in this course as well as ethical decision making. Ethical decision making will be of particular importance to officer cadets who may be required to make ethical choices in operations. Ethical decision making will provide them with an account of how people make ethical decisions and the factors that influence this process. For example, the course includes Jones' (1991) model of moral intensity that suggests a number of situational variables will impact our ethical decision making, such as magnitude of consequences, social consensus, probability of effect, temporal immediacy, proximity, and concentration of effect.

The OPME ensures each officer has the basics of ethics and the fundamentals to make moral and ethical decisions throughout their career. Students are assessed based on their participation and a number of assignments, including an essay on the topic of ethics.

Psychology Morals and Ethics Course (PSE410A/B)

The *Psychology Morals and Ethics* course is for third or fourth year students at RMC. This course discusses the relationship between psychology and ethics. The aim of this course is to teach the impact psychology can have on ethical decision making and ethical thinking. The course includes theory in personality types; moral cognition; and the development of identity, empathy, and character. The course also teaches a practical component in gender differences, cognitive dissonance, and the conflict of values.

Professional Ethics and Defence Management (DM527)/Military Ethics Course (WS527)

The *Professional Ethics and Defence Management* course, also known as the *Military Ethics* course, is a graduate course available through RMC and online. The course was developed in 2006 and is offered through the War Studies programme (as *Military Ethics*) and the Security Defence Management programme (as *Professional Ethics and Defence Management*).

The course covers a number of disciplines (e.g., psychology, philosophy), including an emphasis on the legal perspective of military operations. The aim of this course is for students to understand how to apply morals and ethics in the military domain. The topics to be covered in this course include moral development, influences on ethical decision making, Just War Theory, weapons of mass destruction, terrorism, professional military ethic, professional issues, ethical in international relations, Canadian foreign policy and as a particular case study, Rwanda. Moral conclusions, military actions, the Defence Ethics Programme (DEP), and conflict of interest are also discussed throughout the course. This course also examines an officer's responsibility within the military establishment.

Leadership Course (WS552)

Offered within the Department of Military Psychology and Leadership, the *Leadership Course* is available to graduate students of RMC. Topics include employee motivation, defining and measuring leadership, leadership theory, transformational leadership, leadership substitutes, gender and leadership, training leadership, Command and Control (C2), and executive leadership. Although the course mainly focuses on leadership and related topics, ethics are also discussed in the context of leadership.

Social and Ethical Issues of Business (MBA577)

Although this course does not specifically relate to ethics in the military, it does emphasize ethics in general, with a focus on business ethics. *Social and Ethical Issues of Business* is relevant to the current project because graduate students learn the basics of ethical theory, as well as general

ethical issues that can arise in any workplace, including the CF. These ethical issues include privacy, sexual harassment, safety, whistle blowing, loyalty, incentives, bribes, and marketing. Similar to the other ethical courses offered, this course covers ethical and moral decision making. Other topics that may relate to ethics in the CF include ethics in international business and cross-cultural differences.

2.1.2 Royal Military College Saint-Jean (RMCSJ)⁶

The Royal Military College Saint-Jean (RMCSJ) offers education at the college level for officer cadets. The college offers Science and Social Science programmes and some of the programmes can be transferred to RMC. While the first year of RMCSJ is similar to grade 12 in high school, year two is equivalent to the first year of university; thus students of RMCSJ who have completed year 2 can transfer into RMC and begin at year two. Education and training at RMCSJ are based on academics, athletics, bilingualism and leadership.

The Non-Commissioned Members Professional Development (NCMPD) Center is located at RMCSJ. As mentioned previously, the NCMPD includes BMQ, PLQ, ILQ, ALQ, CQ, SAP, CCP, and EDP. Through the NCMPD Center, the RMCSJ manages and offers the Intermediate Leadership Qualification (ILQ), Advanced Leadership Qualification (ALQ), and Chief Qualification (CQ). Table 2 shows each course and the offered ethical training.

Table 2: NCM professional development courses and objectives

Objectives	ILQ	ALQ	CQ
Promote military ethos	✓	✓	
Applying ethical principles and values	✓	✓	
Ethics of military leadership	✓	✓	✓
Military ethos		✓	✓
CF ethical values	✓	✓	✓

Although these courses are not ethic-centric, they do encourage the study of ethics. For example, the ALQ has a two hour module on ethics, including a lecture and group discussion on ethical behaviour. Moreover, the ALQ explores the link between military ethos, society and Canadian values. Likewise, the CQ explains the variables influencing Canadian military ethos, such as national and international history, society, and diversity.

2.1.3 Canadian Forces College (CFC)⁷

The Canadian Forces College (CFC) prepares senior military, as well as civilian leaders, to meet the complex security challenges, and as such plays an insurmountable role in the professional development of senior CF officers. As leaders in defence and security education, research and

⁶ Information for this section was obtained from the RMCSJ website (National Defence, 2009b) and from course handouts.

⁷ Information for this section was obtained from the Canadian Forces College website (National Defence, 2009c), as well as SME input and course handouts.

outreach, CFC can be understood as the intellectual hub of the CF, contributing to the overall effectiveness of the CF within Canada and with its allies (National Defence, 2009b). The CFC offers two programmes that include an ethical component. These are *Joint Command and Staff Programme* (JCSP) and the *National Security Programme* (NSP), and are both described below.

Joint Command and Staff Programme (JCSP)

The *Joint Command and Staff Programme* (JCSP) prepares senior officers for command and staff appointments at the graduate level. This programme is offered during DP3 of the DTE OPD, through either distributed or residential instruction⁸. The core instruction objectives for the JCSP is leadership, operations, the law of armed conflict, ethics, national and international studies, command, operational planning, and defence management (Syllabus, 2009). The command, leadership, and ethics objective is meant to ensure that officers have the requisite knowledge to effectively operate as an international leader. To this end, students learn about leadership theory, professional ethics, culture, the profession of arms, how to think critically, and how to problem solve through a variety of teaching methods (e.g., lectures, practical exercises, case studies, and group discussion). The course syllabus details a number of means for developing effective leadership, which include the following:

- Analyzing leadership by way of relevant theories, models and various cultural perspectives;
- Analyzing the role of the leader as a steward of the CF profession;
- Synthesizing theories, models and frameworks to make independent moral and ethical decisions;
- Examining capacities required to influence others in the institutional, operational and cross-cultural contexts across nation and international environments;
- Applying principle-based decision making in the institutional, operational, and cross-cultural contexts;
- Analyzing command using relevant theories, models and regulatory frameworks;
- Describing the perspectives that characterize the institutional, multi-agency, and cross-cultural environment in which command is exercised in domestic and international operations; and
- Comprehending the connections among national capacities, government objectives, and defence management.

According to the programme syllabus for the JCSP, there are a number of programme goals, one of which is particularly relevant for CF education and training for moral and ethical decision making.

Specific focus on moral and ethical instruction comes during the *Leadership and Ethics* course. With respect to ethics, students learn about ethical theories and frameworks, just war theory, ethics in business and the organization, and the integration of ethics and the military profession. The following section describes in more detail the actual ethics education that students receive while completing the JCSP.

With respect to ethics, one SME explained that students are encouraged to think of leadership and ethics from the perspective of the organization. Prior to this, he continued, students had been thinking of ethics in terms of “eyeball to eyeball”, now students are instructed to think outside the

⁸ Both means (residential and distributed) are synchronized with each other and students will experience the same core content.

“sandbox” and to figuring out what the sandbox needs to look like and how to get somebody else in the sandbox”. He explained that maintaining “a broad perspective”, an “institutional policy perspective”, the JCSP ethical education helps students step back and consider “what does this mean and how do I reconcile the larger differences between me personally and what the larger institution wants me to do” with respect to leadership and ethical decisions.

As discussed by the SME, there are five phases in the Ethics module, which amount to 12 hours of total class time. The first lecture, *A Framework for Ethical Thinking*, attempts to familiarize students with fundamental concepts and theories in ethics as well as provide them with a foundation of ethical frameworks so that they can apply these to practical situations. Students learn the three core ethical approaches, namely utilitarianism, deontology, and virtue ethics, and how these are used in determining what is right in everyday situations. This section of the module, familiarizing students with ethical language and concepts, is meant to foster their sensitivity and awareness to the prevalence of ethics in their own lives. By way of detailing ethical theories, students learn where particular standards of conduct for the institution (i.e., CF/Department of National Defence (DND)) emerged and how these are justified. Students are asked to consider, according to an SME, where the standards for the CF emerged, how those serving explain them, and why are the institutional standards acceptable. This part of the course, in essence, encourages students to consider the potential ethical implications in all of the decisions that they will be expected to make and the potential for third and fourth order consequences that may be unanticipated if merely considering the immediate effects (e.g., temporal immediacy, Jones, 1991). So though they do not have any particular normative model for ethical decision making, students learn that ethics will be a part of many of the decisions that they will be asked to make as they assume higher command.

The second lecture, *Just War Tradition and the Ethics of War*, highlights the major themes associated with just war, including *jus ad bellum* (i.e., justice for war) and *jus in bello* (i.e., justice in war), and how these apply to the execution of lethal force. This course considers how society construes war and how the just war tradition influences this perception. According to one SME, instructors take students on “a historical tour” and show what it does, how it changes, how it can be utilized today in particular situations, and what it means. He continued to explain that just war theory is “very open ended as there aren’t any real answers”, and education helps to counter those who “haven’t really understood the tradition and believe that it is a very black and white checklist and it is not it is supposed to be open to a number of debating points”. In general, the lecture emphasizes how just war traditions emerged, how they influence the CF, the methods of war, and the resort to force from the macro, political, and strategic level. In general, how to use force as a profession. This section, however, does not consider the legal aspects of war.

The third lecture, *Morality and the Military*, examines the relationship between morality and the military profession. The fourth lecture, *Management Ethics and Governance*, aims to familiarize students with some of the fundamental theories of business and management ethics in the workplace. For this, students gain an opportunity to learn ethics through a different perspective. For example, CFC will invite a SME from industry to teach CF personnel how ethics specifically pertains to the business world. They experience first hand how others differentiate on ethical discourse.

The final lecture, *Ethics and Leadership*, reinforces and assesses the students understanding of the connection between transformational leadership and the establishment of an ethical climate. Students participate in a seminar about transformational leadership, which is based on ethical values. According to one SME, students receive a series of questions following a reading on transformation leadership, meant to consider from the organizational level what would happen if

CF values were somehow misplaced. Specifically, students are asked to consider the impacts on the CF of a leader who has adopted an “egotistical” rather than “transformational” leadership approach. Students complete a confirmation paper which requires them to consider core values and how these are transmitted and used in particular instances.

National Security Programme (NSP)

The *National Security Programme* (NSP) is offered during DP4 to selected Colonels, Naval Captains, General/Flag Officers, DND civilian members, other government departments (OGDs), police, non-governmental organizations (NGOs), and military allies. The NSP replaces the National Security Studies Programme (NSSP) and the Advanced Military Studies Programme (AMSP). It is a 10 month programme that prepares students to be leaders and managers at the strategic level, with additional training for military officers to be joint task force commanders at the operational level. By the time students enter the NSP, it is assumed that they have a good grasp of the tactical methods (i.e., eye to eye), as well as a good comprehension of ethical issues and theories.

The NSP is less focused on ethics and more focused on institutional policy and teaching students to become institutional leaders. For example, content emphasises the ethical consequences of an action rather than ethics itself (i.e., ethical theories, etc.). Students are taught that every decision has a consequence of which they may not have originally thought. These consequences can be large, small, immediate or fourth order. The NSP teaches students to consider the ethical consequences of their actions, rather than only teaching them ethical theories and models. The NSP also encourages students to incorporate moral and ethical thinking into their decision making. As stewards of the profession, military personnel are expected to adjust and adapt the professional values to the future. To this end, it is important for personnel to understand their identity, what is important and why, what is not important and why, and how to identify the need for change. According to one SME, ethics education in the NSP is much more integrated compared to the JCSP, where efforts are placed on ensuring that students have enough understanding to move on to the NSP. Specifically, ethical considerations are embedded in the overall course material in the NSP.

The NSP offers six core graduate courses over three terms. In each term, students are allowed to choose one elective to supplement their learning (e.g., Military Ethics and/or Defence Decision-Making). Courses are taught in a classroom, but students also have the opportunity to participate in a field research course, which exposes them to organizations from around the world. Students are encouraged to interact with SMEs, instructors and other students to maximize their learning potential. Of the six courses offered in this programme, the syllabi detail ethics as an area of discussion in three. They focus on the why and how behind the issues, rather than simply introducing the issues. Like the JCSP, students are encouraged to recognize the ethical questions, even though there may not be an answer, and think as stewards of the profession, considering the potential changes and adjustments to the values they may need to make. Ethics is understood not in terms of operations, but in terms of leading the institution in this programme.

Following is a brief description extracted from the NSP syllabus of the three courses that have an ethical content.

Executive Leadership and Strategic Thinking (DS581) – This course is taught during term 2 of the NSP. The focus of this course is national and international leadership. According to the online syllabus (Canadian Forces College, 2008), the *Executive Leadership and Strategic Thinking* course examines ethical theories and practices, as well as CF legal (e.g., the grey areas of the law that personnel are involved with) and human rights issues. This course also considers how leaders position the CF in a global setting, as well as adapting to external pressures. The teaching methods

include presentations, seminars, lectures, discussions, and a leadership exercise. Students also have the opportunity to present a leadership topic to a simulated Parliamentary committee.

Defence Economics and Strategic Resource Management: Implementing Canadian Defence and Foreign Policy (DS582) – This course is also taken in term 2 in conjunction with the *Executive Leadership and Strategic Thinking* course. As suggested in the title, this course analyzes national strategic management. Students will learn about CF legal and human rights issues and how to manage situations within the federal government. Although not overtly stated, there is to some degree a moral and ethical component when learning about legal and human rights issues. For example, law is sometimes considered the instantiation of ethical principles and as such to understand law one needs to understand the ethical principles that gave rise to it. Moreover, the discussion of rights, including human rights, is a core domain in current ethical education. Essentially, legal and human rights issues consider the way in which people are treated and the way justice should be enacted when individual's rights have been violated. Moreover, factors that influence policy making will be considered, such as finance, materials, infrastructure, and human resources. The course uses methods such as presentations, case studies, seminars, and practical exercises.

Modern Comprehensive Operations and Campaigning (DS592) – Taught during term 3, this course examines issues related to CF legal and human rights as well as the use of force (e.g., law of armed conflict, ROEs). As discussed above, legal and human rights issues are related to morals and ethics. Students will also learn about the development of strategic objectives and campaign plans. The course uses methods such as lectures, discussions, SME case studies, and seminars.

Thus, the NSP teaches participants to be leaders and managers at a strategic level. Students learn directly and indirectly about ethics while taking these courses. Directly, the *Executive Leadership and Strategic Thinking* course discusses ethical theories and ethical practices. Indirectly, all three courses teach students about morals and ethics through CF legal issues as well as human rights issues. Another indirect method to learning about ethics is taught in the *Modern Comprehensive Operations and Campaigning* course. Students learn about the use of force, specifically the law of armed conflict, ROEs, and other international agreements. Learning about these issues can provide students with the skills to make appropriate moral and ethical decisions. For example, learning about what are legal and illegal actions can guide CF personnel when making ethical decisions.

2.1.4 Canadian Forces Military Law Centre (CFMLC)

The Canadian Forces Military Law Centre (CFMLC) functions as the military legal education and training centre for the CF. It is a joint effort of CDA and the Office of the Judge Advocate General (JAG). Its mandate includes providing legal education and training materials and services to military members to prepare them for legal challenges they may confront in current and future operations. The CFMLC provides legal research, education, and training to the CF. Research often focuses on military justice and law. Its efforts are aimed at enhancing discipline across the CF and ensuring that the CF can carry out current and future missions in accordance with all applicable domestic and international laws. We were unable to speak to a SME instructor from CFMLC to discuss education and training efforts with respect to moral and ethical decision making in operational contexts.

2.1.5 Canadian Forces Chaplain School and Centre (CFChSC)

The Canadian Forces Chaplain School and Centre (CFChSC) trains all CF chaplains as well as chaplains from emerging nations in providing spiritual, pastoral, moral and ethical support to all

members of the CF and their families. It continues training for chaplains throughout their career, from recruit to senior leadership. The CFChSC offers courses specifically related to ethics. However, the research team was unable to make contact with an SME from the school to discuss the specific course offerings in ethical instruction.

2.1.6 Canadian Forces Leadership and Recruit School (CFLRS)⁹

The Canadian Forces Leadership and Recruit School (CFLRS) is responsible for delivering basic training to both commissioned and non-commissioned members of the Regular Force. According to the description of the school, this training “not only provides the knowledge common to all trades, but it also develops a military state of mind and behavior, the mental and physical endurance and combat skills necessary for the profession of arms” (National Defence, 2009d). Indeed, its mandate is to produce soldiers who are morally, mentally, and physically ready to work within the profession of arms. As the CFLRS is the place in which officers learn the CF ethos, there is some discussion of ethics and CF values in *Basic Military Officer Qualification* (BMOQ).

Basic Military Officer Qualification (BMOQ)

Basic Military Officer Qualification (BMOQ) includes 15 weeks of training to prepare junior officers to lead small teams. This training also contains four forty minute periods devoted to CF ethos. Two of these periods are for ethics in general, while the other two periods are for military ethos. As an outcome of the BMOQ, recruits begin to learn and apply general CF military ethos (e.g., duty, loyalty, integrity, courage). The research team was unable to discuss with SME instructors the actual content of the lectures on ethics.

2.1.7 Canadian Forces Leadership Institute (CFLI)¹⁰

The Canadian Forces Leadership Institute (CFLI) was established as the Centre of Excellence for leadership research and concept development in the CF. Its purpose is to disseminate the core concepts of leadership and the core concepts of the Profession of Arms to the CF (National Defence and the Canadian Forces, 2008b). It is driven by a desire to stimulate and foster an intellectual base for identifying best practices, ensuring professional development, articulating core leadership and professional concepts, and providing a unified thought in these areas. To do this, CFLI conducts lessons learned, identifies emerging concepts and updates the professional body of knowledge through preparation of the Capstone CF Leadership and Profession of Arms Manuals. For example, CFLI is in charge of distributing ethical media, such as *Case Studies in Military Ethics*, *Thinking Ethics: Ethical Theory and Application*, and an ethics video. CFLI also serves as a conduit to academic centres and other government agencies. By tapping the experience of CF members (both commissioned and non-commissioned) and conducting research, CFLI strengthens the foundations of CF leadership and professionalism.

2.2 Chief Review Services (CRS)

Chief Review Services (CRS) is responsible for the financial and risk management of DND and the CF. CRS enforces legislations and policies, while ensuring programme effectiveness. The CRS is

⁹ Information for this section was obtained from the CFLRS website (National Defence, 2009d).

¹⁰ Information for this section was obtained from the CFLI website ([National](#) Defence and the Canadian Forces, 2008b).

also responsible for providing services to measure performance. To this end, CRS performs internal audits and evaluations, conducts special examinations, and manages the Defence Ethics Programme (DEP) (National Defence and the Canadian Forces, 2009). CRS has the majority of the responsibility for the DEP, focusing on developing, implementing, and managing the programme.

2.2.1 Defence Ethics Programme (DEP)

The DEP, managed under CRS, is a values-based ethics programme that provides a framework to help DND/CF members conduct themselves according to high ethical standards and policies. The program has a number of objectives, including:

- Promoting an ethical culture within DND/CF;
- Detailing the preferred ethical culture at DND/CF, setting up a management structure to effectively implement the program, and defining a set of goals associated with the program;
- Creating and maintaining an effective ethics process relevant to the DND/CF culture that remains within the program framework; and
- Establishing formal mechanisms so that DND/CF members can freely raise and discuss ethical concerns without repercussions for their service (DEP, 2009).

The DEP is centrally directed by the Chief Review Services, and includes input from the Deputy Minister and the Chief of Defence Staff (CDS) (see Figure 4).

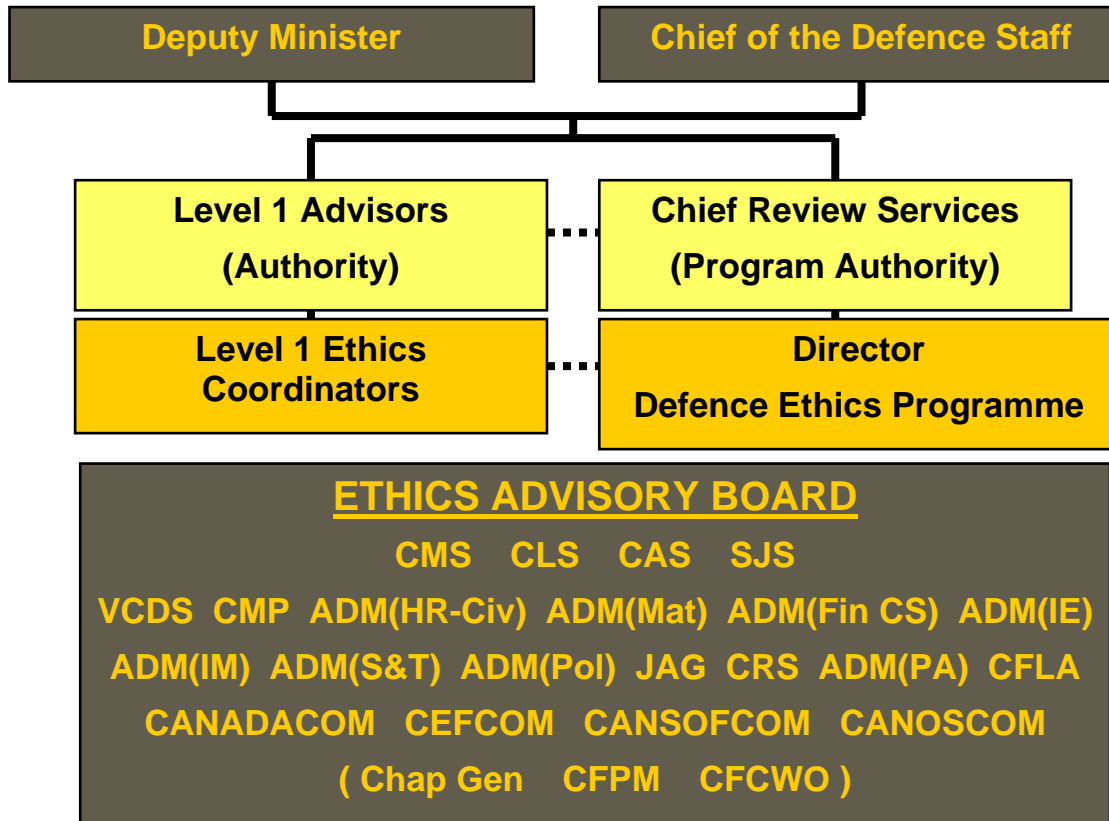


Figure 4: The decentralized ethics programme (DEP, 2009)

The DEP is decentralized, which means there is no central node through which information must travel (DEP, 2009). Rather, each part of the Ethics Programme team can support and provide input to one another. As shown in Figure 4, there are several individuals and organizations which support the DEP. The Assistant Deputy Minister (Human Resources-Military), Level 1 Advisors, CRS, Level 1 Ethics Coordinators, and the Ethics Advisory Board (EAB) have a number of responsibilities for implementing the DEP. Table 3 outlines the responsibilities of these entities charged with implementing the DEP.

Table 3: Implementation of the DEP (adapted from DEP, 2009)

Org / Individual	Responsibilities
Assistant Deputy Minister	<ul style="list-style-type: none"> supporting chaplain, social work and other applicable social programmes in the development and implementation of the DEP
Other Level 1 Advisors	<ul style="list-style-type: none"> implementing the DEP within their areas of responsibility appointing ethics coordinators within their respective organizations ensuring the maintenance of ethics implementations plans that include DEP elements and that appropriate oversight and monitoring is conducted ensuring DEP elements and ethics training are included in all applicable training programmes
Chief Review Services	<ul style="list-style-type: none"> developing, implementing and administering of the DEP chairing personally, or through an authorized representative, the Ethics Advisory Board providing overall training and awareness support to other Level 1 Advisors, as set out in the Defence Plan On-Line, and ensuring authorized ethics coordinators are trained to an established standard providing expertise, guidance and advice on ethics/DEP for senior management and clients reviewing the ethics implementation plans of Advisors to ensure that DEP requirements are incorporated, appropriate performance indicators are established, and follow-up analysis is provided maintaining liaison with DND programmes/organizations to ensure consistency with DEP policy maintaining liaison with ethics experts in other government departments, allied countries and the private sector as the designated senior official, assisting DND/CF personnel with the resolution of ethical issues advising DND employees and CF members annually about their ethical responsibilities
Level 1 Ethics Coordinators	<ul style="list-style-type: none"> providing guidance, direction and input on DEP implementation providing advice to personnel within their organization on ethical issues monitoring and reporting on the accomplishment of programme objectives within their organization working closely with public affairs officers to incorporate ethics material in internal communications, including disseminating information on ethics policies, issues and trends ensuring incorporation of ethics in business plans, training, orientation and educational programmes participating as members of the EAB having direct access to their respective Advisor to for oversight, advice and implementation support
Ethics Advisory Board	<ul style="list-style-type: none"> overall coordination and monitoring of the DEP communicating programme status and issues to CRS, the Deputy Minister and CDS as required input to, and review of, DEP policy and guidance identifying the need for specialized ethics tools, documents and standards monitoring, reviewing, recommending and advising institutions and programs on ethics training reviewing, approving and advising on the development of performance indicators identifying improvement opportunities and developing appropriate action plans

As presented in the table, the Assistant Deputy Minister supports the implementation of the DEP in the chaplaincy, social work, and other applicable social programmes. The Level 1 Advisors are responsible for putting the DEP into effect within their respected area and appointing ethics coordinators. The Level 1 Ethics Coordinators also help implement the DEP, as well as provide personnel with ethics advice. Members of the Ethics Advisory Board (EAB) are appointed as ethics coordinators by each environmental chief of staff; these personnel monitor the DEP.

Some of the elements of the DEP include a clear statement of expectations and guidance for conduct (Statement of Defence Ethics and the Fundamentals of Canadian Defence Ethics); options to voice concerns regarding ethical issues; and a range of tools to help DND/CF members recognize ethical issues and make ethical decisions. For example, the DEP offers an online course called *Introduction to Defence Ethics*, which includes ethical definitions and descriptions of ethical

decision making among other things. It is also suggested that the *Introduction to Defence Ethics* be used as regular practice in the application of ethical values as practical ethics is not simply a one-time acquisition of knowledge (Guidelines for Defence Ethics Training, 2004). As well, the DEP offers a *Guide for Leaders: Focus on Ethics*, which provides CF leaders instructions for facilitating structured sessions regarding ethics, and the *Guide for Participants: Focus on Ethics*, which provides soldiers instructions for engaging in structured discussions on ethics. The *Guide for Leaders: Focus on Ethics* provides leaders with the information they need to run a session. This information includes:

- Defence ethics background;
- CF/DND defence ethics goals;
- DEP;
- Awareness of ethics (DND/CF expectations and ethics pocket card, assistance in making a decision); and
- Group discussion regarding ethical issues and what can be done.

Similarly, students are given the following information before the workshop:

- Why focus on ethics;
- What are ethics; and
- Possible ethical issues.

The DEP also issues the *Guidelines for Defence Ethics Training* as the “primary authority governing the development, conduct and evaluation of training activities required for the implementation of the Defence Ethics Program within the Canadian Forces and the Department of National Defence”. The Guidelines are issued by CRS in accordance with Defence Administrative Orders and Directives (DAOD) 7023-0 and 7023-1 and the DEP Terms of Reference, and are meant to assist three populations implement the DEP, including military members and civilian employees, leaders and managers, and the senior institutional leadership. Military members and civilian employees are expected to perform in an ethical manner; leaders and managers are expected to lead in an ethical manner; and senior institutional leadership is required to promote the DEP.

When the DEP was stood up, those in charge did not dictate *how* ethics training ought to be trained across the CF and the three environments (i.e., Army, Air Force, and Navy). Rather, they simply determined *what* must occur for ethics training. The DEP then delegated this out to each Environmental Chiefs of Staff and Level One Advisors (Guidelines for Defence Ethics Training, 2004). Because of the variance in culture within each element in the CF (i.e., Army, Navy Air Force), ethics training is, therefore, tailored accordingly. For example, within the Army (the most developed program of the three environments), those responsible for delivering ethics training are Land Force Doctrine and Training System (LFDTS) and Doctrine of Army Training (DAT). There are, at present, 8 courses (e.g., Army Operations Course and major exercises, such as Maple Guardian) for which LFDTS and DAT are responsible for integrating ethics training. The Army Ethics Programme also falls under this formation (LFDTS) and therefore only represents one manifestation of the DEP Implementation Plan, specifically designed for Army personnel.

2.3 Land Forces Doctrine and Training System (LFDTS)

The Land Forces Doctrine and Training System (LFDTS) is responsible for directing the intellectual development and training for the CF (personnel under a Task Force or Joint Task Force). LFDTS supervises, integrates, and delivers the Land Force training and plans for future training and doctrine development. LFDTS is made up of four units, two formations, and eight strategic staff (see Figure 5).

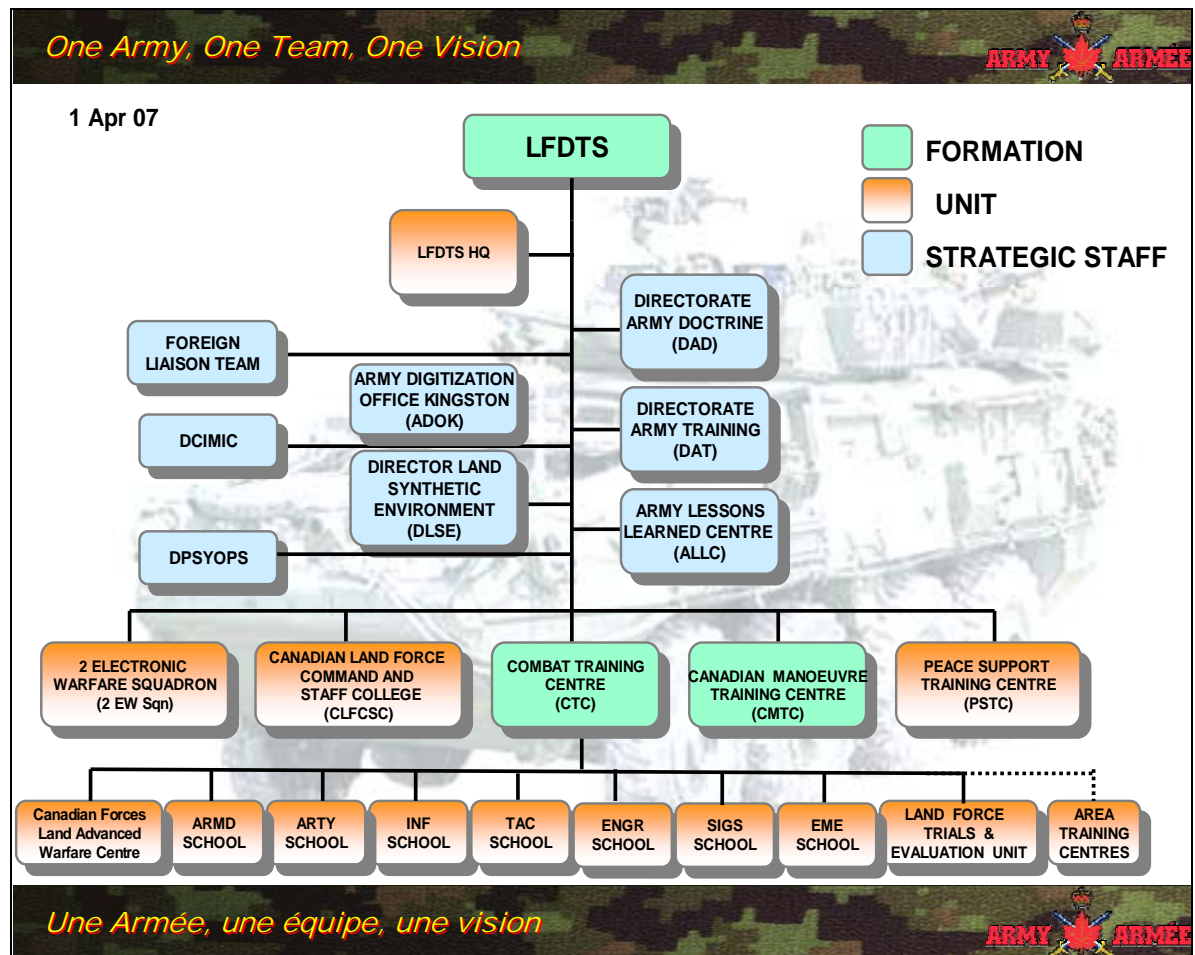


Figure 5: LFDTS organizational chart (LFDTS, 2009)

As shown in the Figure, the units include LFDTS Headquarters (LFDTS HQ), 2 Electronic Warfare Squadron (2 EW Sqn), Canadian Land Force Command and Staff College (CLFCSC), and the Peace Support Training Centre (PSTC), as well as various schools. The two formations that fall under LFDTS management include Combat Training Centre (CTC) and Canadian Manoeuvre Training Centre (CMTC). Finally, the strategic staff that fall under LFDTS include the Directorate of Army Doctrine (DAD), Directorate of Army Training (DAT), Army Lessons Learned Centre (ALLC), Foreign Liaison Team, Army Digitization Office Kingston (ADOK), Director of Civil Military Cooperation (DCIMIC), Director Land Synthetic Environment (DLSE), and Director of Psychological Operations (DPSYOPS).

For the purposes of this project, we selected (with input from the scientific authority) two strategic staff, DAT and ALLC, as well as one unit, PSTC to address CF training and education in moral and ethical decision making. As well, we include the AEP, which the following sections provide a brief overview of the units and strategic staff and the offerings associated with moral and ethical decision making.

2.3.1 Directorate of Army Training (DAT)

The Directorate of Army Training (DAT) is a part of the LFDTS. DAT is essentially responsible for ensuring the Army Ethics Programme (AEP) is included in all of the leadership courses and during the Development Period (DP) training (see section 3.1 for more information on DP). DAT is also responsible for liaising with CDA, specifically concerning the Officer Professional Military Education (OPME)¹¹, and Canadian Forces Individual Training and Education System (CFITES), to ensure that ethics training is consistent with the AEP.

According to an SME, DAT has the responsibility to ensure there are ethical modules inserted into CF army training, which includes 8 courses. For example, during Maple Guardian at CMTC, there is a structured ethical inject that challenges command. These injects are consistent with current operations, i.e., they are ethically ambiguous and uncertain, contributing to the overall demands of the staged operation. Trainees are meant to respond to this inject with good moral judgement. According to this SME, Army personnel should also receive ethical modules in their HQ training prior to CMTC exercise Maple Guardian. This would further prepare them on the road to high readiness. However, according to other SMEs, there have been no formal amendments to include ethics training with respect to the 8 courses for which DAT is responsible.¹² Nevertheless, they continued, training is conducted within an ethical context. For example, a discussion about targeting includes consideration to those people in operations who can and cannot be targeted (e.g., combatants vs. non-combatants). In this way, ethics is included without having to formally change the doctrine.

The most substantive programme instructing moral and ethical decision making that falls under LFDTS command is the Army Ethics Programme. This is described in more detail in the section below.

2.3.1.1 Army Ethics Programme (AEP)¹³

To promote ethics in the army, the DEP has delegated authority to the army to run the Army Ethics Programme (AEP). While the DEP has a philosophical approach to teaching ethics, one SME explained the AEP is an applied programme. As such, the DEP educates all CF personnel as well as DND civilian employees regarding the principles of the programme, whereas the AEP (as an embodiment of the Army Ethics Plan) operationalizes (i.e., operational focus) an Army ethos that encourages the adoption and development of four components of ethics, including ethical awareness, reasoning, action and leadership. Specifically, and based on the premise that a strong ethical climate within the army is a precondition for operational effectiveness, the AEP is a unit-level professional development training program, through which it seeks to renew, refresh, and revitalize Army values and ethos. Its official commencement was January 2006.

¹¹ This is described in more detail in section 2.1 Canadian Defence Academy.

¹² There is, however, some indication that there will be a formal ethical inject in the training conducted at CTC in the future. This information was provided to the research team via email from an SME currently posted at CTC.

¹³ Information for this section was obtained from discussions with SMEs and course hand outs.

The purpose of the AEP is “to provide the leadership, group structure and the requisite supervision to deny the opportunity for those soldiers of dubious personal character to violate the Army ethos” (Walker, 2009, p. 23). As such, the programme’s developmental framework is based on the links between leadership and authority, as well as responsibility and accountability. According to the AEP, leaders are to take any opportunity to make ethics awareness and dialogue a component in all military activities. The Area Ethics Coordinators (AEC) and the Unit Ethics Coordinators (UEC) are responsible for administering ethics training, promoting ethics awareness and dialogue, and working with commanders to ensure Land Force personnel have the knowledge and capacity to execute their duties according to the ethical standards detailed in the DEP. The AEP seeks to raise Army personnel’s awareness of the current Army values that members adopt in their public role as soldiers serving Canada. Its framework emerges from the DEP, Canadian values, *Duty with Honour* (2003), and *The Values and Ethics Code for the Public Service*.¹⁴

To encourage the desired beliefs, values, and behaviours espoused by the DEP, the AEP has established a recognition and rewards framework. This framework is meant to recognize and reward those CF personnel who embody strong ethical values, ensure the honest welfare of subordinates, and address ethical issues before they fester into full blown problems. Having demonstrated these, any Land Force Command (LFC) personnel are nominated to receive the Chief of Land Staff (CLS) Commendation award. If personnel receive this award, they automatically qualify for recognition under the Ombudsman Ethics Award Programme.

According to one SME, the AEP is implemented according to three pillars. The first pillar is support to DAT. DAT itself is responsible for developing and maintaining specifications for ethical training that is unique to the Army. For example, during exercise Maple Guardian, DAT has inserted an ethical module that encourages CF personnel to address an ethical issue during hands on training. DAT continues to look for ways to integrate ethics into the current training system. As well, DAT is required to validate the Army ethics training modules created for leadership courses and DP training that falls within the scope of LFDTS. According to an SME, to mitigate against the resource challenges the CF faces today (e.g., limited training time), the approach to force generating ethical warriors is understood as developing within “an ethical construct context”, which, he explained, translates into enhancing the quality of training that occurs.

The second pillar is the Ethics Coordinator (EC) community that has under its structure the Area Ethics Coordinators (AEC), including LFDTS, LFAA (Land Force Atlantic Area), LFQA (Land Force Quebec Area), LFCA (Land Force Central Area), and LFWA (Land Force Western Area), and the Unit Ethics Coordinator (UEC). The AEC administers the AEP at the area level, whereas the UEC helps execute the AEP at the unit level, assisting the Commanding Officer with their Unit Ethics Plan. Training for the AEC and UEC is administered and funded by the Programme Manager, Land Personnel Concepts and Policy (LPCP). Currently, the structured EC community has 289 UEC, 16 which are currently in operations. All units deploying overseas must have an appointed UEC as well as a functioning Unit Ethics Plan (UEP). Each UEP will be different because it is customized to the function or role of the unit. The EC community reports feedback on the programme as well as any ethical irregularities at the individual or unit level to the Land Staff. According to one SME, with the high number of UECs, reaching approximately 280 units in the Army, the AEP connects to approximately 40,000 people.

The third and final pillar refers to mandated annual training. For this, all Land Force personnel are

¹⁴ For more information go to <http://www.tbs-sct.gc.ca/chro-dprh/ve-eng.asp>.

required to complete the AEP Annual Training Course, which essentially consists of a one day professional development course. This annual training meets the required minimum performance measurement for the AEP. Each legally constituted Commanding Officer (CO) is directed to offer the AEP Annual Training Course at minimum once every fiscal year, and is held accountable for this operational requirement. The AEC annually reports back to the Army Ethics Officer the statistical percentage of compliance among COs. This does not, however, ensure that all of the soldiers within a given unit will receive ethics training. There may only be a percentage of soldiers within the unit who sign up and receive the training. However, the CO is considered compliant because he or she has offered the course to his or her unit.

The AEP has a number of training packages that promote ethics education in the Army. These include the *Unit Ethics Coordinator Training Course*, *Commanding Officer's Unit Ethics Plan*, *Area Ethics Coordinators Training Course*, and the *Army Ethics Programme Annual Training Course*. The following is a description of the *Unit Ethics Coordinator Training Course* and the *Army Ethics Programme Annual Training Course*.

*Unit Ethics Coordinator Training Course*¹⁵

The *UEC Training Course* is a 2 day workshop that provides attendees with Occupation Specialty Specification (OSS). This course is designed to “train the trainer”, specifically by increasing their competence and confidence to implement the AEP at the unit level. This course runs in different languages (i.e., French and English) across the country and is sponsored by various Land Force Area Commands, according to the need.

The course begins by providing trainees with a number of ethical definitions and the framework for the AEP. This also includes articulating specific Canadian Army ethos (loyalty, courage, integrity, and duty), DND ethical principles (respect the dignity of all persons, serve Canada before self, and obey and support lawful authority), Canadian values (respect for human dignity, freedom of speech, worship and assembly, rights to privacy and use of language, representative government and rule of law), and general public service values. Then trainees are shown how ethics relates to the Army in particular and how military ethos arises from the beliefs and expectations of military service (i.e., accepting unlimited liability, fighting spirit, discipline, and teamwork), Canadian values, and military values in general. Finally, this section concludes with a discussion regarding some potential ethical situations and/or dilemmas in an operational context.

The second section makes ethical issues both tangible and urgent by highlighting a number of recent ethical scandals in government, business, sports, and finally the military itself (e.g., the CF transfer of Afghan prisoners to the Afghan authority). This is meant to highlight in general why ethics is important to trainees. The current ethical climate in the Army is also considered. Trainers draw trainees' attention to the ethical survey, *Canada's Soldiers: Military ethos and Canadian Values in the 21st Century* (DGLCD, 2005), to highlight a number of specific ethical issues facing the CF today. For example, instruction shows that the CF faces issues of sexism, professionalism, and careerism. This section also highlights the impact unethical conduct has on overall military capability, most notably social elements or social capital¹⁶. These include reputation, identity, relationships, organizational climate and leadership, the psychological contract, and army culture.

¹⁵ Information for this section was taken from the workshop powerpoints as well as other documents provided by the course instructors.

¹⁶ The use of social capital was extracted from Nick Jans and David Schmidtchen, *The Real C-Cubed: Culture, Careers, & Climate*, and how they affect capability (2002).

The next section of the UEC Training Course is an overview of the AEP and DEP. To begin, trainees are told that the AEP is a unit professional development requirement with a particular focus on ethics and “Choosing to do what is right!” Trainees are informed that the AEP is founded on three pillars (as discussed previously). They are also told that, as the UECs, their responsibilities include conducting unit Ethical Risk Assessments; investigating any ethical risks or concerns within the unit; assisting the CO with the Unit Ethics Plan; administering (not necessarily giving¹⁷) the unit ethics training; maintaining a record of ethical issues; and reporting on ethics awareness and dialogue.

Following the introduction to the AEP, trainees receive a brief overview of the DEP. Trainees are given an explanation regarding the need for a defence ethics program. Besides the general desire to have ethical warriors in the CF, current factors influencing operations (including Canadian values, the impact of technology and multimedia, the need for transparency, and the shift in decision making in the military down the chain of command to the “strategic corporal”) are said to put added pressure on the Army to act with high ethical standards. Trainees are made aware of these factors in the current operational theatre. Following this, trainees are introduced to a decision making model (Figure 6).

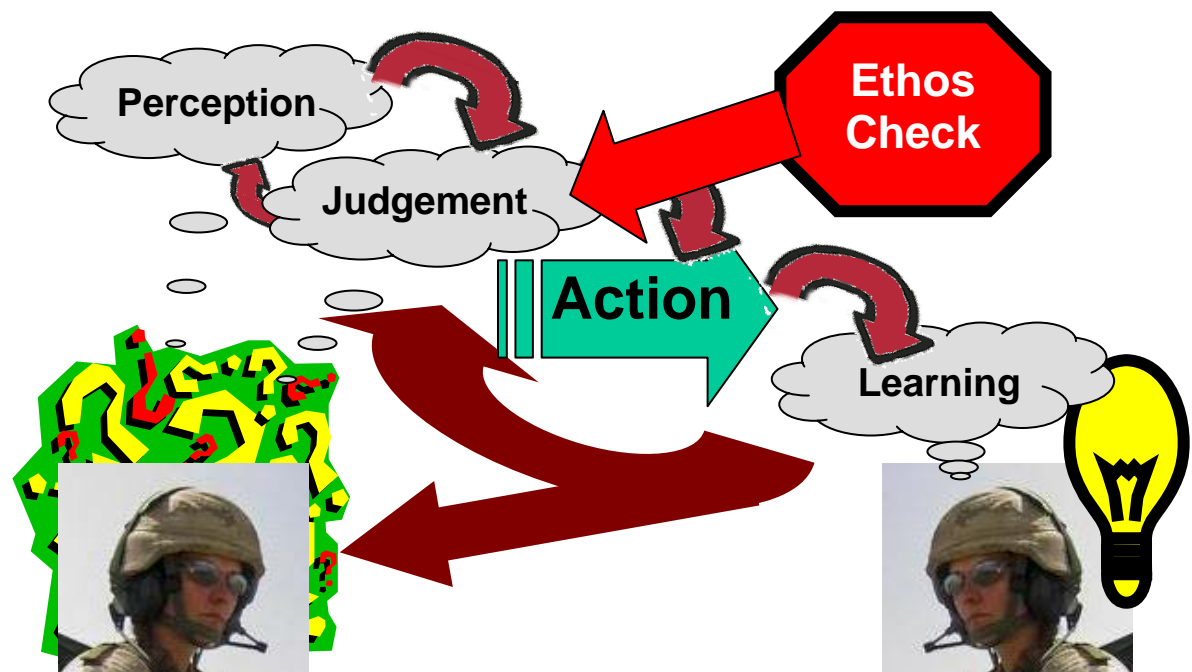


Figure 6: DEP Decision-Making Model¹⁸

According to the DEP, this model is intended to provide Army personnel with a structured reaction to an ethical issue as opposed to simply a knee jerk reaction. As shown in the figure, the model has four stages. Another way to represent this model is by way of a MindMap, as shown in Figure 7.

¹⁷ The UEC can task another member of the unit to actually give the ethics training workshop.

¹⁸ This figure was taken from the workshop powerpoint provided by the course instructor.

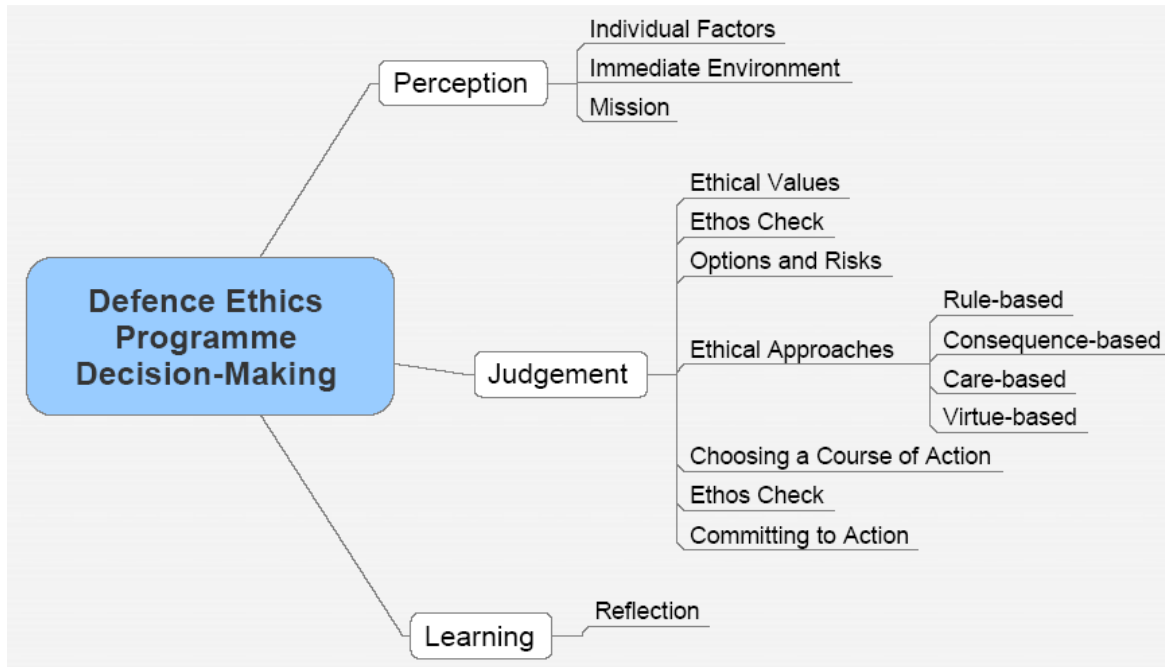


Figure 7: DEP Decision-Making Model MindMap

The first stage is perception. At this point, the decision maker is asked to consider the situation and all of the factors involved. According to the model, perception of an ethical issue will be influenced by our knowledge of Army ethos as well as our own beliefs, attitudes, and values. In weighing the facts and values of the situation, the soldier is asked to consider three primary factors, including individual factors (e.g., identity and responsibility, relationships, and values and morals), the immediate environment (e.g., social and legal requirements, and situational elements), and the mission (e.g., operational imperatives, governmental, and professional requirements). Such introspection then leads to the second stage.

The most complex stage in the DEP model is judgement. This has five steps, which include ethical values, options and risks, ethical approaches, choosing a course of action, and committing to action. The first step, ethical values, is said to be the point at which a decision maker applies values that are important to him or her, such as Army values (i.e., loyalty, courage, integrity, and duty). As the model underscores, the perception stage can be made automatically. As such, an ethos check at the judgement stage lets the decision maker determine if the Army values or Public Service values are being transgressed. Once the situation has been fully assessed and identified as an ethical issue, then the decision maker must consider the options and risks. Options may be limited to resources, and moreover they may have an impact on risks to the unit's social capital and the CF's mission objectives. Consideration of options at this point emphasizes its impact on social capital, i.e., the unit's reputation, identity, relationships, organizational climate and leadership, the psychological contract, and Army culture.

The judgement stage also describes four ethical approaches to decision making to assist the decision maker. These include a rule-based approach (i.e., following a rule, regulation, order, or policy to determine ethical conduct), consequence-based approach (i.e., considering the consequences of action to determine ethical conduct), care-based approach (i.e., acknowledging the

empathic relations we have with others and the sense of responsibility and caring that accompanies these relations to determine ethical conduct), and virtue-based approach (i.e., choosing right through practical reason to determine ethical conduct). These act as frameworks for justifying the proper course of action. Discussions regarding the merits as well as the limitations of these four approaches are provided in the course lecture.

The next stage of the DEP decision making model is to choose a course of action. Trainees are reminded that two competing options may force the decision maker into an ethical dilemma, but “not acting is not an option”. As such, a decision has to be made and this decision requires commitment to it as well. A final ethos check is suggested at this point in the process, at which time the decision maker determines if the selected course of action adheres to Army and Public Service values. Moreover, it is suggested that any uncertainty regarding the course of action at this point should be alleviated through discussions with other perhaps more qualified or trusted individuals (provided they are available and there is time to do this). Once this has been done, the soldier should act.

The final stage of the model, learning, asks decision makers to reflect on what might be done differently next time to prepare for future ethical decisions.

Overall, the DEP decision making model is linear, but it does have a number of feedback arrows to illustrate the influence stages can have on one another throughout the process. Feedback loops also represent how outcomes of previous decisions influence our ability to make future decisions.

Once the model has been described to trainees, using case studies, facilitators guide discussions with trainees. Case studies represent ethical challenges soldiers may confront in operations, both peaces support operations and combat operations. Trainees are asked to understand the ethical challenge from the perception of the protagonist. They are encouraged to consider a number of possible resolutions to ethical situations, using what they have learned in the workshop. Trainees’ capacity to resolve ethical dilemmas is elicited through a series of well crafted and comprehensive questions that correspond with the stages on the model (Table 4).

Table 4: AEP case study facilitator guide (Romaniec & Associates, 2009, p. 122-124)

	#	Question	Remarks / Notes		
P E R C E P T I O N	1.	Is anything wrong occurring in this situation? Facilitator note: If the group identifies two or more important wrong things occurring then one of these is to be selected as <u>the main issue</u> to continue the case study			
	2.	With respect to the main issue: 2a. Who, if anyone, is, or can be, harmed in this situation? 2b. Who, if anyone, is, or can, benefit from this situation? 2c. Are there any Decision-Making Environment or Mission factors impacting on this situation?	<u>Decision-Making Environment:</u> social, legal or other similar factors. <u>Mission:</u> Operational Imperatives, Army Mission, governmental or professional requirements.		
J U D G E M E N T	3.	Identify the Army values (Loyalty, Courage, Integrity, Duty) and, or, Public Service values, that are in conflict or being transgressed.			
	4.	In the role you have assumed, what obligations do you have to the individuals involved?			
	5.	If the main ethical issue is not addressed, what is the harm (or benefit) that could result for the individual, the group, or the unit? (Social Capital) e.g. – Reputation (pride/shame) – Identity (public image) – Relationships (unity, guilt, anger, contempt) – Organizational Climate and Leadership (distrust, morale) – The “psychological” contract (injury) – Army Culture (discipline, morale)			
J U D G E M E N T	6. OPTIONS	(a) Identify one or more options that address the main ethical issue in this situation IN ACCORDANCE WITH Army Ethos.	Option 1 -	Option 2 -	Option 3 -
		(b) What Public Service and, or, Army values (Loyalty, Courage, Integrity, Duty) are satisfied by each option? (Refer to group response to Q3)			
		(c) Which of the ethical approaches best describes the justification for each option? (Example: Option 1 is justified because of the Rules; or the Consequences; or Care based approach)			
J U D G E M E N T	7.	Ethical Approaches Check: Are there unused ethical approaches (Rules, Consequences, Care, Virtue) that suggest other <u>important</u> options?			
	8.	What is the right thing to do? Why?			
	9.	What may prevent someone from doing the right thing in this situation (personal or role related)?			
	10.	Where might such a person seek help with taking the action necessary for doing the right thing?			
ACTION / LEARNING			Because the AEP Case Study Guide is primarily a tool for use by facilitators in guiding case study discussions, these 2 stages of the Decision Making Model have not been included.		

The facilitator's guide is a very useful tool for promoting discussion and recollecting previously instructed material. This form of instruction helps make tangible the previous discussions about ethical definitions and decision making.

Trainees are also given assignments. For example, UECs are asked to consider the challenges conducting an AEP workshop at the unit level. Workshop facilitators encourage trainees to consider how the AEP workshop will be structured at the unit level and consider what resources are currently in place at the unit level to assist implementation.

UECs are also shown how to prepare and facilitate a workshop for their unit. First, UECs are asked to consider barriers that prevent participants from engaging in dialogue during case study discussions (e.g. fear of public speaking, fear of criticism or ridicule, succumbing to peer pressure, etc.) and how facilitation can overcome these (e.g., making eye contact with those who have not contributed to the discussion, asking those who have not contributed to comment, etc.). With fellow trainees, UECs learn how to facilitate a case study using the AEP facilitator guide. In preparation, they are asked to consider how they will present the case study to the class, to determine in advance the teaching points from the case study and how these will surface during the discussion, and to prepare concluding remarks. UECs are provided with an instruction manual that develops their facilitation skills.

During the *Unit Ethics Coordinator Training Course*, UECs are shown how to work with the CO to develop a *Commanding Officer's Unit Ethics Plan*. Within this plan, there are a number of considerations for the unit Commander and the UEC, which include assessing the unit's ethical risks (e.g., threats to operational effectiveness, unit cohesion, public trust, and social capital), developing the CO's intent and expectation for ethical climate and conduct in the unit, communicating CO's intent, providing ethics training, and measuring performance of the plan. To assist in this effort, trainees receive a Sample Unit Ethics Plan – Job Aid, which includes a number of questions pertaining to each consideration. These help the UEC and the CO start the process of implementing an ethical climate within their respective unit. Based in an ethical risk framework, i.e., the plan is meant to ensure there is a healthy ethical climate at the unit level and that all personnel have the opportunity to voice ethical concerns if they emerge without fear of reprisal. The CO is responsible for ensuring that unit members (both leaders and subordinates) understand the ethical expectations for conduct. The responsibilities for leaders are illustrated in Table 3.

Other documentation that comes in the *Unit Ethics Coordinator Training Course* package includes a copy of *The Warrior's Way* by Richard Gabriel (2007), *Canada's Soldiers: Military ethos and Canadian Values in the 21st Century* (DGLCD, 2005), a DVD on ethical leadership, a Compact Disc containing the AEP training materials for the *UEC Training Course* as well as AEP book marks, pens, posters and travelling coffee mugs. All of these inserts are meant to raise ethical awareness in the Army and remind soldiers that there is a program for encouraging ethical conduct and seeking counsel if needed.

The AEP wants to provide the Canadian soldier with the ethical resources to “Know what right looks like” and a mechanism to voice perceived transgressions to Army and Public Service values. The AEP helps foster shared values among its members, enhance Army personnel's' moral and ethical decision making, and promote moral exemplar behaviour in the Army. Through the UEC workshop, the AEP develops confident ethical practitioners who work closely with their CO to promote an ethical climate and administer ethics training at the unit level.

AEP Annual Training Course

The AEP Annual Training Course is 400 minutes of ethical instruction, which seeks to inculcate

Army values to its members. This workshop includes three periods of instruction, case studies and small group facilitation, and follows a similar course format as the *UEC Training Course* detailed above. Typically, it is broken down into 3 periods of instruction, namely the introduction, values, and decision-making.¹⁹ The introduction to the AEP annual training course includes army ethics definitions (i.e., ethics, army ethos, values, ethical situations, ethical dilemmas, and ethical risk) and information on the ethical climate (e.g., ethical challenges for a soldier). Also, students are provided with an overview of the Army Ethics Programme. This overview includes a description of the AEP, who is responsible for implementing the AEP, and how the AEP is implemented.

The second period of instruction includes the values part of the course. This period teaches students the AEP ethical framework (value-based programme), Canadian values (e.g., respect, freedom, rights), army values (e.g., loyalty, courage, integrity, and duty), public service values (e.g., democratic values, professional values, ethical values, and people values), and emphasizes the requirement for action. Lastly, the decision-making period of instruction focuses on the decision making model (Figure 6) and how to make decisions using the model.

It is the responsibility of the unit CO to ensure that this has been offered annually at the unit through the UEC. For the most part, the workshop itself is the same as that provided to the UEC, *Unit Ethics Coordinator Training Course*, minus instruction for preparing and facilitating a case study and developing a CO's unit ethics plan. The UEC can facilitate the workshop or he or she can enlist another member of the unit to do this.

2.3.2 Peace Support Training Centre (PSTC)²⁰

The Peace Support Training Centre (PSTC) is the Canadian Forces centre of excellence for Peace Support Operations (PSO). Located in Kingston, ON, it trains over a 1,000 CF members as well as individuals from Other Governmental Departments (OGDs) and Other Governmental Agencies (OGAs) in preparation for PSO mission. The training is mission-specific. The PSTC offers a number of courses, which include *Individual Pre-Deployment Training* (IPT), *Peace Support Operations Military Observer Course* (PSO Mil Obs), *Psychological Operations Courses* (PSYOPS), *Information Operations Course* (INFO OPS), *Hazardous Environmental Training Course* (HET), and the *Civil Military Cooperation Operator Course* (CIMIC). From a brief review of these courses, the research team declared that the course with the most ethical instruction was the PSO Mil Obs course, and, as such, it was the only course reviewed for this report. The ethical instruction offered on the PSO Mil Obs course is detailed below.

Peace Support Operations Military Observer Course (PSO Mil Obs)

The *Peace Support Operations Military Observer Course* (PSO Mil Obs) is a nineteen day qualification course for CF and international military officers selected to deploy on a United Nations military observer mission. Students are placed into small teams (2-3 trainees) for the duration of training. The context of the training occurs in a simulated operational theatre. Each team receives the background and the conditions of their mission, including the terrain, the culture, the language, the history of the conflict, the warring parties, etc. This adds to the realism of the training. Moreover, the

¹⁹ Information for the AEP annual training course was taken from <http://www.army.forces.gc.ca/land-terre/aep-peat/courseware-telechargements-eng.asp>.

²⁰ Information for this section was obtained from the PSTC website ([PSTC](#), 2009) and discussions with SMEs.

integration of international students ensures that training mimics actual multinational operations. The course includes both classroom instruction as well as practical field exercises that simulate the unique and challenging environment facing Mil Obs in PSO.

Classroom instruction includes topics specific to Mil Obs duties and tasks (such as observing and reporting information, manning observation posts, patrolling, and negotiation and mediation). Classroom instruction also includes communicating, first aid, driving, navigating, negotiating, mediating, mine awareness, observing, identification, reporting, and investigating. Within this part of the course, trainees receive a lecture on ethics. They learn about the law of armed conflict (LOAC), Canadian defence ethics and army ethos, potential ethical dilemmas facing soldiers deployed in PSO, and conduct expected of individuals representing the UN in operations (i.e., “dos and don’ts”). Classroom instruction also includes scenario based training. During this training, trainees work with military role players and have to work through a number of difficult scenarios (e.g., a road block with an angry farmer or negotiation with the local mayor). These scenarios are meant to enhance and test Mil Obs most important skills, negotiation and communication, before trainees conduct field exercises.

The classroom scenarios also include an ethical component. For example, trainees learn how to empathize with others and conduct interest based negotiation, which involves learning how to identify common interests rather than positions among negotiating parties to reach agreement. Interest based negotiation is, in essence, meant to foster cooperation among negotiation parties. As a consequence, trainees learn to approach an issue from an ethical perspective by considering other people’s interests and needs.

As part of the Mil Obs course, trainee teams also complete dismounted and mounted field exercises where they must apply classroom instruction to realistic simulations. These exercises provide trainees an opportunity to react to live situations characteristic of their upcoming missions. Again, participants must practice the negotiation and communication skills gained during classroom training, along with other skills such as leadership and navigation. It is critical to note that though students know they will face many different challenges throughout the course to assess their skills and prepare them for their missions, they do not know the exact nature of these challenges. As such, the element of surprise is essential. In order to maintain the integrity of this training (e.g. the element of surprise), the exact nature of the pre-deployment training can not be disclosed. However, there are some situations in which trainees must make ethical decisions. The PSTC Mil Obs course has ethical injects in the training, which are meant to generate a sense of empathy for victims of abuse. After action reviews with directing staff and trainees include an informal discussion about what trainees considered when facing the ethical situation. As well, trainees are required to conduct interest based negotiations during these exercises, thereby developing their abilities to empathize with others and cooperate with a number of different players.

2.3.3 Army Lessons Learned Centre (ALLC)

The purpose of the Army Lessons Learned Centre is to disseminate observations and lessons received from operations in order to enhance and support the Army Learning Process. For the purposes of this project, we were unable to discuss with SMEs from ALLC the kind of activities they conduct regarding moral and ethical education and training. However, according to an SME associated with the AEP, ALLC is good at compiling and providing information on tactics, techniques and procedures (TTPs), but does not currently include a focus on compiling and providing information regarding “the non-tactical, the psychological, or mental health [issues]”,

including lessons learned with respect to moral and ethical decision making. He implied that there was not a lot of information disseminated from ALLC that involves moral and ethical case studies.

2.4 Navy and Air Force Ethics Programs

With respect to the Navy and the Air Force, according to one SME, efforts have been slower to tailor and implement the DEP in comparison to the work completed by the Army Ethics Programme. The first Navy Ethics course was given in winter 2009, and two more are scheduled for fall 2009 (one on the East coast and one on the West coast). Using the AEP as a foundation, the Navy ethics courses also include instruction regarding ethical definitions, ethical decision-making, Navy ethos and Public Service values. The instruction for Navy ethical training includes case study sessions that are specifically naval ethical situations. One SME mentioned that as a pre-requisite for classroom instruction, Navy personnel are required to complete the online *Introduction to Defence Ethics* course. Although there is, as of yet, no official effort with respect to the Air Force, like the Army and the Navy, they are required under Defence Administrative Orders and Directives (DAOD) 7023-0 and 7023-1 and the DEP Terms of Reference to implement an ethics program. Moreover, members of the Navy and Air Force will get some ethics education and training through CDA when they attend one of the schools under its authority (e.g., CFC).

2.5 Pearson Peacekeeping Centre (PPC)²¹

Committed to global peace and security, human rights and the rule of law, the Pearson Peacekeeping Centre (PPC) is an independent not-for-profit, Canadian-based institution²² dedicated to improving the effectiveness of peace operations around the world. The PPC was created in 1994 and is located in Ottawa and Nova Scotia. Their approach to instruction is both multi-disciplinary and activity-based learning. The PPC was created to instruct and train those individuals (i.e., civilians, police, and military), who serve in conflict zones, such as the Congo, Darfur, etc. Its mission is to increase operational effectiveness through training, capability building, and research.

The approach at PPC includes incorporating current trends, the lessons learned, and the best practices elicited from ongoing peace operations. It also encourages active learning, which encourages trainees to use their experiences, knowledge and unique skill set when considering solutions and plans for peace operations. As well, because there are trainees from many sectors, instruction at the PPC capitalizes on the variety of cultures and perspectives on particular issues. This fosters a more realistic approach to peace operations and promotes dialogue, understanding, and cooperation among different groups.

At present, there does not appear to be a specific course at the PPC that focuses purely on ethics. Examining the course material online, a few of the courses offered specifically address some kind of ethical issue or have an ethical component. For example, the *Sexual and Gender-Based Violence Course (SGBV)* includes discussions about the legal frameworks and approaches to interacting with victims of sexual violence. As well, the *Human Rights in Complex Peace Operations* provides trainees with an understanding of human rights principles and practices and the ability to detect human rights violations in peace operations. This course gives trainees a basic knowledge of

²¹ Information for this section was obtained from the PPC website (2009).

²² The PPC was originally established under the Canadian Institute for Strategic Studies, but in 2001 became an independent, not-for-profit organization.

human rights standards, including aspects of international law, institutions, and organizations that are designed to enforce human rights norms. This knowledge is accompanied with lessons learned and best practices from previous peace operations. Another course includes an ethical component. The module Conflict Analysis and Conflict Resolution offered during the *United Nations Integrated Mission Staff Officers Course* includes discussing ethical matters. So though there is often an ethical component to the courses offered at the PPC, there is no formal ethics or ethical decision making in operations instruction offered. This may be the result of the applied approach to instruction at PPC. PPC course facilitators should, however, be contacted in order to confirm this.

2.6 Summary

As this chapter shows, there are a number of strong efforts on behalf of the CF to educate and train CF personnel in the area of ethics and morality. For example, RMC offers six courses to students, three at the undergraduate level *Military Professionalism and Ethics*, *Leadership and Ethics*, and *Psychology, Morals and Ethics* and three at the graduate level *Professional Ethics and Defence Management*, *Leadership*, and *Social and Ethical Issues in Business*. Officer cadets all get some degree of ethics education as a result of their enrolment at RMC. As well, students enrolled at CFC also receive moral and ethical instruction during the JCSP and NSP. Education in the former is much more formal, including five phases, whereas ethics education in the latter programme is more integrated, meaning ethical considerations get embedded in the overall course material. For both, the JCSP and NSP, this instruction is closely associated with transformational leadership development. These programmes and courses fall under the charge of CDA.

With respect to LFDTS, there are also efforts to training moral and ethical decision making, often by introducing ethical injects into training exercises, such as EXERCISE MAPLE GUARDIAN and the United Nations *Mil Obs* course. However, the most comprehensive and far reaching education and training effort is the AEP and the DEP. Here trainees learn about ethical theories and the importance of ethics in the military, but also they are provided with tools (e.g., an ethical decision making model) to assist them in making correct ethical choices. The course includes case studies facilitated by a qualified instructor to help trainees apply what they have recently learned about morals and ethics. Unlike those courses offered at RMC and CFC, the DEP and AEP initiatives are meant as force-wide, and Army-wide initiatives, reaching out to all members in the CF and Army, respectively.



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(U) The Canadian Forces' (CF) role on the international stage has substantially changed over the past decade. For most of the latter part of the twentieth century, the CF primarily participated in peacekeeping missions (e.g., the former Yugoslavia, Rwanda, etc.). Though these operations were typically restricted to non-coercive, diplomatic efforts to uphold a volatile peace agreement between two domestic warring factions, many CF members confronted tough moral and ethical dilemmas while in operations (Thomson, Adams, & Sartori, 2006). With its most recent deployment to southern Afghanistan (Kandahar province), there is also a high probability that CF members will face moral and ethical dilemmas. The CF is involved in counterinsurgent operations on a regular basis, and unlike conventional state-to-state wars, these wars are fought among the people that both insurgent and counterinsurgent forces are trying to win over. Insurgents wage political war through military means, making it extremely difficult for opposing forces to win the hearts and minds of the people they are meant to protect. They also employ strategies and tactics that violate widely held international conventions for waging war. It is important, therefore, to gain a better understanding of the CF's perspective on moral and ethical decision making in order to enhance operational effectiveness in such situations. As part of a long term research program by Defence Research and Development Canada (DRDC) Toronto investigating moral and ethical decision making, the following report summarizes the current CF efforts for educating and training its members of all ranks to make moral and ethical decisions in complex operational environments. We examined CF institutional programmes and courses as well as met with 5 CF subject matter experts (SMEs) to gain greater insight into those efforts meant to promote CF members' capacity for making moral and ethical decision in an operational context. Recommendations for future work conclude the report.

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